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THE TASK OF LEADERSHIP DEVELOPMENT IN CHURCHES
" WITH HIGHLY TRANSIENT CONGREGATIONS

A Dissertation

Presented to
the Faculty of the School
of Theology at Claremont

In Partial Fulfillment
of the Requirement for the Degree
Doctor of Religion

by
Larry Eugene Webb

June 1971

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to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
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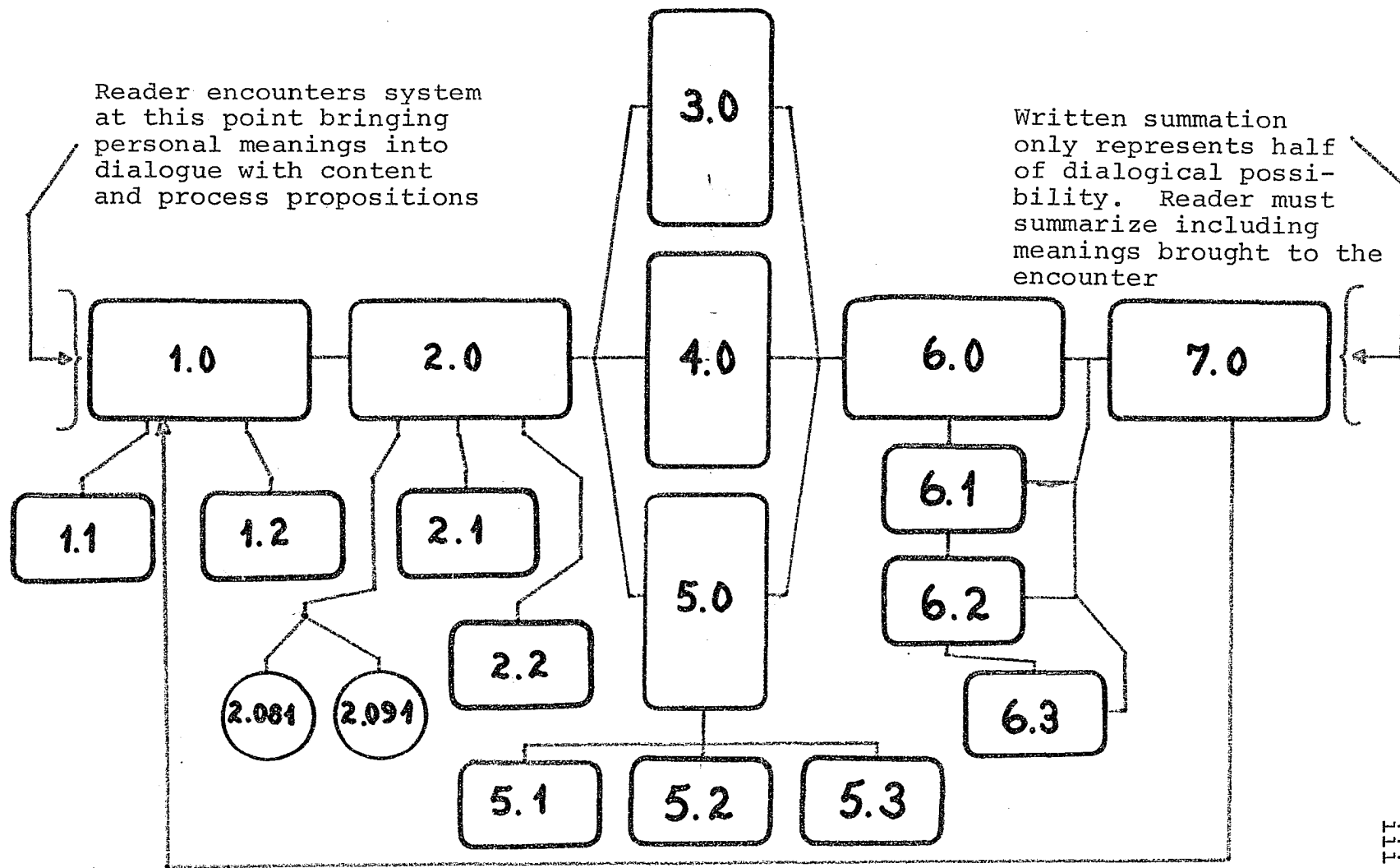
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F. Thomas Twiss
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SECTION 1.0

AN OVERVIEW OF THE PROBLEM

It is no hidden issue that the rate of social change, the whole milieu in which the church presently exists, has increased rapidly within the last decade. This rapid change has caused the church, at all levels, to take a new look at its task, theology, situation, and lifestyle. The look has become increasingly a critical self-evaluation. From this process of evaluation has come volumes of material on new approaches to youth ministry, young adult culture, creative forms of worship, new theologies, experimental ministries, race relations, social change, and other subjects indicating discoveries of tender spots in the flesh of the Body of Christ.

One tender spot that has received only fragmented attention has been the church's relationship to the transient. There has been concern over the absence of young adults and young married couples in most churches, and here and there a special ministry is in progress to recreation areas, nearby military housing, migrant workers, or college campuses. But these ministries have largely been tangential to the ongoing functions of the institutional church, and representatives of these and other

transient groups are seldom found in the mainstream of the organization or in its leadership. Not only has present church programming been less than joyfully successful with the transient groups, but planning for new church development has been aimed at the most stable element of the population. As Lyle Schaller points out, "for easily understandable institutional reasons the tendency in new church development is to start new congregations where the mobility rate is lower than average. The result has been that much of the new church development activity has been directed toward the less mobile segments of the population --Caucasians, the employed, persons over age 30, parents, homeowners, suburbanites, the self-employed."¹ This means that if new church development is seen as a tool for evangelism, some directional change must be made toward inclusion of the transient. Present special ministries to transient segments of the population tend to be separate from local church programs though their support may come from traditional local church congregations.

The church at Corinth in the First Century found itself in the midst of a highly transient population. This situation created special problems both theologically and structurally. Partly as a result of this, the church

¹Lyle E. Schaller, The Impact of the Future (Nashville: Abingdon Press, 1969), p. 111.

developed into small flexible groups (households) preserving their identity, while serving as witness to a broad cross-section of people.² This paper proposes that the church at Corinth gives a valid insight that can be expanded for use in contemporary organizational structure. The element of the small task group as a basic unit of organizational structure for the local church allows for flexible ministry to and with the transient and the permanent resident. It also allows the basis of leadership to be placed on the group rather than individuals, thereby lessening the danger of leadership vacuums occurring, and simultaneously maintaining a format conducive for a leader-in-training program.

1.1 The Setting

The setting for this study must focus upon the local church; that cluster of people in every town, village, and urban center who claim some measure of allegiance to Jesus Christ. It is specifically at the point of the local church where the impact of national transiency is felt. Though the demographic work indicates movement across county, state, and regional lines, the end result of the movement of peoples falls within the narrow limits of a

²E. A. Judge, The Social Pattern of Christian Groups in the First Century (London: Tyndale Press, 1960), pp. 36ff.

parish or a cluster of parishes. Much church policy, structural design, and new church development is planned at a national or large regional level. This fact often leaves local churches with little flexibility to deal with the sociological phenomenon of their immediate situation. It is precisely at the intersection of the local church, the phenomenon of transiency, the design of structure, and the function of leadership, that this study is directed. The study is not based upon new data, nor upon novel experimentation, but is limited to previously existing studies in New Testament, history, leadership development, systems analysis, and demography. Though the data are not new, it is hoped that the manner in which they are brought together and applied to the problem of transiency and the local church will function as firm building blocks for a more effective alignment between the theological intentions of the church and its social impact.

1.2 The Implications of This Study for the Church

The implications of this study become obvious when viewing the conspicuous absence from local churches of persons between 20 and 30 years of age, young married couples, mobile home owners, migrant employees, and numerous other highly transient groups in this country. Less obvious is the relation of church organizational structure to the nature of transiency. With the increasing size of

most transient groups, the rise of economic affluence among the middle and upper-middle class, the increase of two-home families, the expansion of the use of recreational vehicles, and the inability to predict areas of stability for long-range planning with some degree of accuracy, the need for an adequate approach to the transient may become increasingly urgent.

Another major implication of this study is in the area of leadership development. Churches whose congregations are drawn from communities of high rates of transiency often encounter difficulty in enlisting or maintaining leadership. If people see themselves as transient they are unlikely to make commitments to a structure that is seen as long-term. One point of this study is that it is possible to maintain continuity and long-range goals through the use of short-term, short-commitment, task groups. The nature of leadership is closely tied with the nature of its constituency. The use of a modular concept of congregational structure provides a basis for the development of community out of which meaning for persons, caring for others, and theologically inspired leadership may most easily be evolved. It also contains the inherent quality of redundancy in the area of personnel thus reducing many of the fears associated with singular leadership responsibilities.

The thesis advanced here is that transiency is an important factor of contemporary living that has not been taken seriously nor dealt with effectively by the church. This paper will delineate the nature of transiency, define and describe the transient, and the geographic and sociological settings in which the encounter between transient and the local church occurs. Having clarified the problem, an analysis of local church structure will lift up the ways in which structure has blocked or hindered effective ministry with the transient. A proposal for a more closely correlated local church structure then begins upon the foundation of insights from the early "household" church of first century Corinth. The pivotal point of this study is the analysis of the church at Corinth, for it is this ancient urban site that gives birth to creative potentials that await transformation into appropriate contemporary forms. From the "household," a contemporary modular congregational format is extrapolated, the style of leadership required is defined, and a plan for the development, training and sustaining of this leadership is provided. These procedures, with their conclusions are then summarized and supported with necessary bibliographic data.

The chapter on transiency is supported by the latest available demographic studies and projections from the U.S. Bureau of the Census. Interpretation of these data is the responsibility of the writer unless otherwise

noted. Structural analysis of the local church is based upon structure as found in the United Methodist Church since 1968, and its predecessor, the Methodist Church, previous to 1968. Scripture quoted is from the Revised Standard Version of the Bible unless otherwise indicated in the footnotes.

No previous studies directly relating the local church to the problem of transiency and church structure have been encountered during research. There has been the premonition, however, that somewhere, in some musty church planning and research office, there lie the unpublished data that have failed to inform, or informed only a few, of many churches puzzled by their ministry to the transient. The apparent unavailability of information for the local church is one more reason to be added to those already mentioned in this chapter, and those to be found in the next, for this study at this time.

SECTION 2.0

TRANSIENCY

Since the main thesis of this paper rests upon the degree to which transiency is a problem of sufficient proportions to warrant the church's attention, the focus of this chapter will be to provide this basic information. Transiency, as the following material will indicate, is a complex phenomenon. Transiency is not only the demographically plotable movement of people, it is also a mind-set, a sense of belonging or not belonging, a political-economic and environmentally inspired desire. This chapter will also document the extent to which transiency will be a continuing problem by presenting trends upon which future predictions may be based. The personal characteristics of the transient, derived statistically, are included, with a look at the cumulative impact which results in the lives of individuals, families, the larger community, and the church.

The United States Bureau of the Census has acquired some helpful information on one element of transiency under their category of migratory population. According to census figures compiled in 1968, between 2.6% and 3.6% of the population, or between 4.5 million and 6.5 million

persons, move from one state to another each year.¹ The percentage of migrants in the population has remained fairly constant since 1947-48, but the distances moved have increased with better roads, automobiles, and other factors each year. Since 1960 the movement distances of non-whites is almost the same as whites.² In addition to those who migrate across state boundaries, there is that portion of the population who move within the state, but across county lines, or who remain in basically the same area but move enough to change address. Together, the interstate and intrastate migrants total near forty million or one-fifth of the population. Currently, according to the best available estimates, the cumulative effect of the fact that one-fifth of the people move each year is that over a five year period this will mean that somewhat less than one-half of the people will change address.³ A majority of those who move in any given year probably will move at least once during the next four years. In Florida, the state with the highest in-migration, in 1960 three out of four residents had been living there for at least five

¹James D. Tarver and R. Douglas McLeod, "Trends in Distance Moved by Interstate Migrants," Rural Sociology, XXXV:4 (December 1970), 523.

²Ibid.

³Lyle E. Schaller, The Impact of the Future (Nashville: Abingdon Press, 1969), p. 103.

years.⁴ The fourth was a more recent arrival.

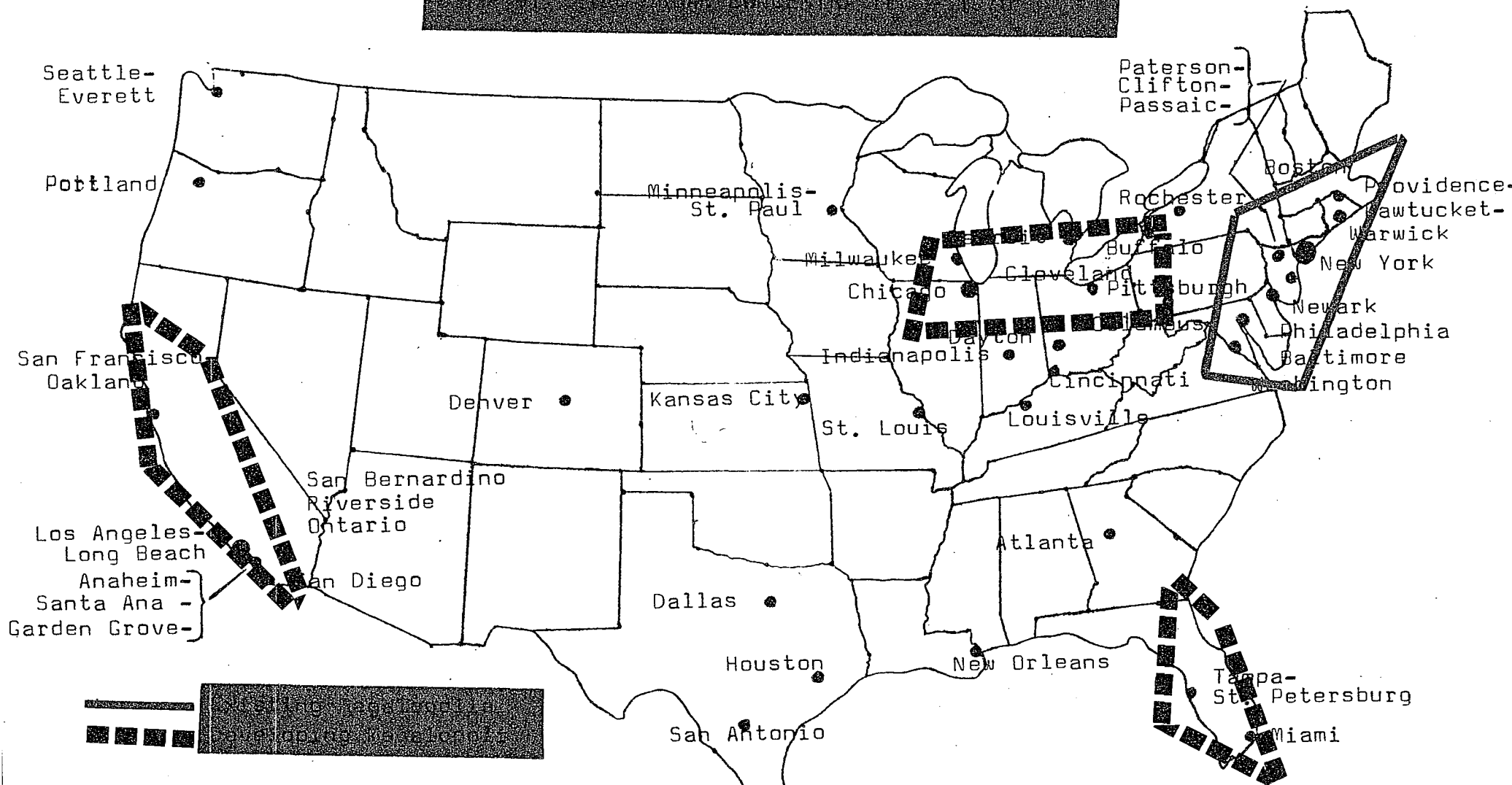
Analyzing a cross-section of this migrant portion of the population brings the discovery that the persons most likely to move are persons in the 20-24 age group (40-45% move each year). The second most likely groups to move are the 25-30 and 1-4 age groups (28% move each year).⁵ The farm resident is less likely to move than the city dweller or the suburbanite. The Westerner and Southerner are more likely to move than persons in any other part of the country. In 1966-67 23.7% of the residents of the West moved, while in the South 20.7% of the residents moved.⁶ Persons making long distance moves are most likely to be college educated. The statistical transient is also affected by his marital status. Newlyweds are inclined to be movers. Eighty-five percent move in the first twelve months of their marriage, 52% move in the second year, two-fifths move in either the third, fourth or fifth year. Divorced persons are twice as likely to move as the rest of the population. Considering all the factors mentioned this far, the greatest influence in the life of the transient is his job. The job is the primary cause of 65% of the moves in the population. This includes both movement to seek employment in more conducive areas,

⁴Ibid.

⁵Ibid., p. 105.

⁶Ibid., see also the chart on Regional Migration.

2.04 Population of [redacted] areas



United States

0 100 200 300

Scale of Miles

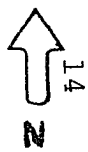
500,000 to 1,000,000

1,000,000 to 5,000,000

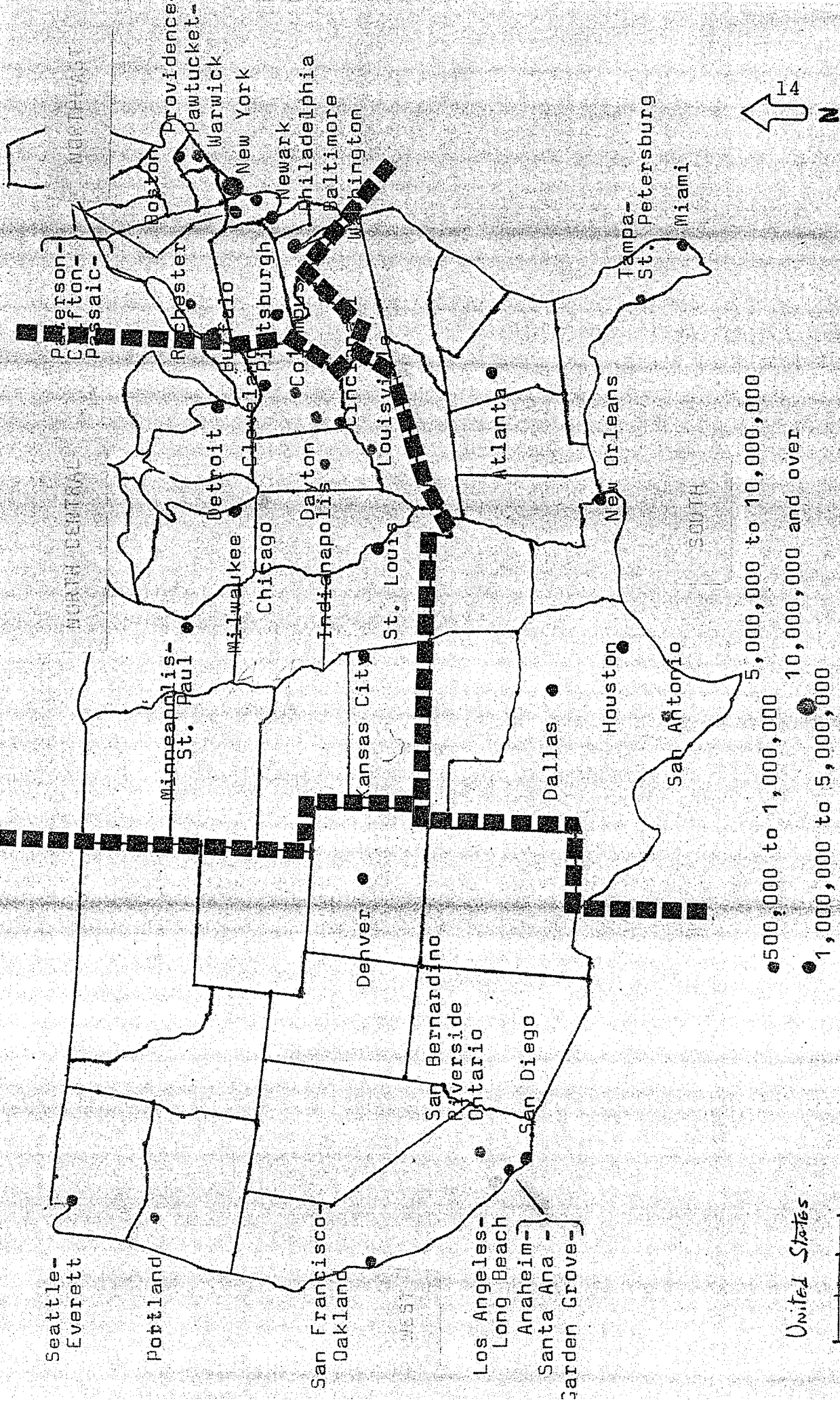
5,000,000 to 10,000,000

10,000,000 and over

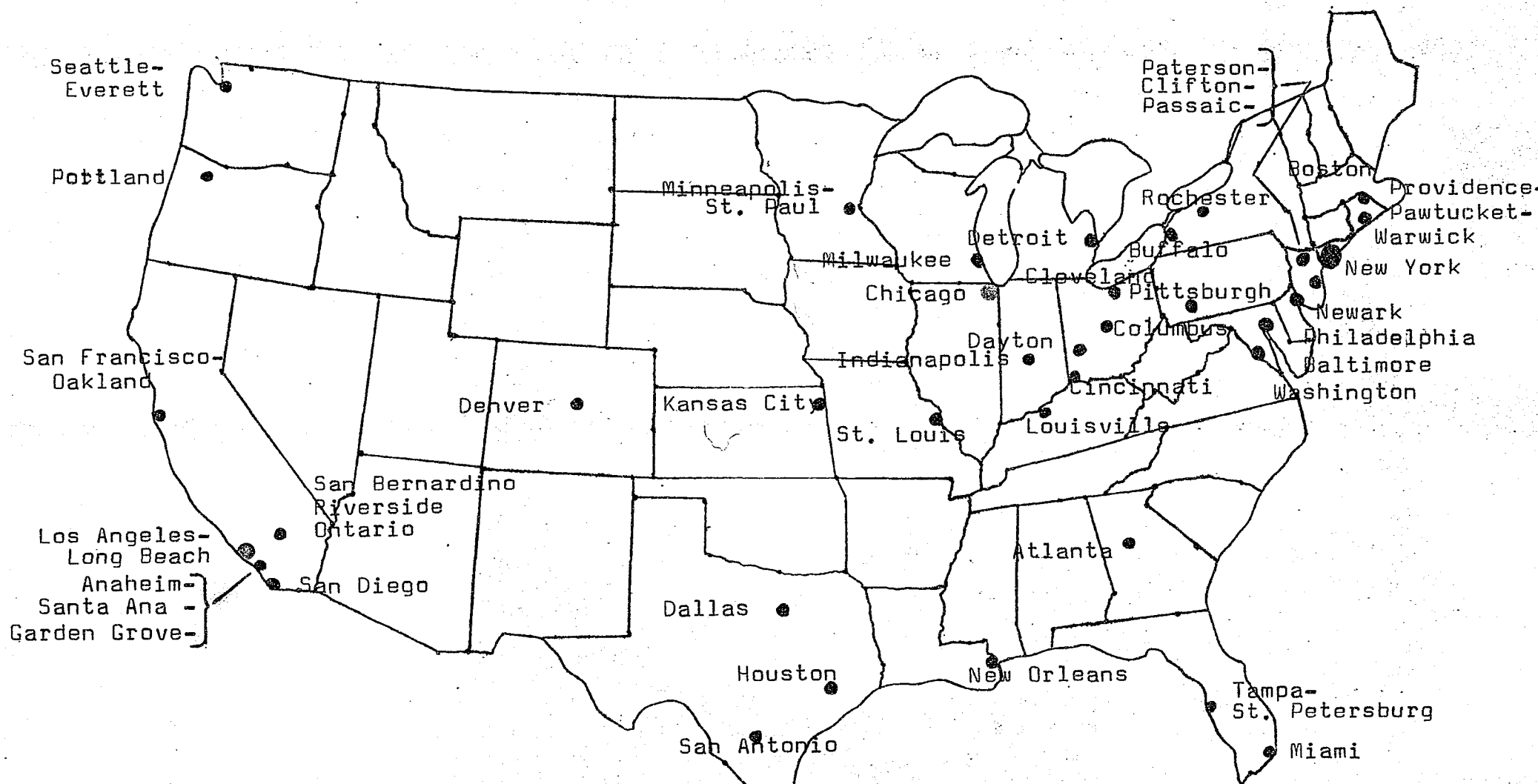




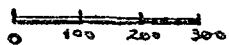
2.04 Population of the 38 largest standard metropolitan areas



2.04 Population of the 38 largest standard metropolitan statistical areas

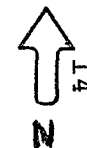


United States

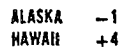


Scale of Miles

5,000,000 to 10,000,000
 10,000,000 and over
 1,000,000 to 5,000,000
 500,000 to 1,000,000





15



☐ + 100,000 and over
☐ + 25,000 to + 100,000

+	+5,000 to +24,999
-	+4,999 to -4,999

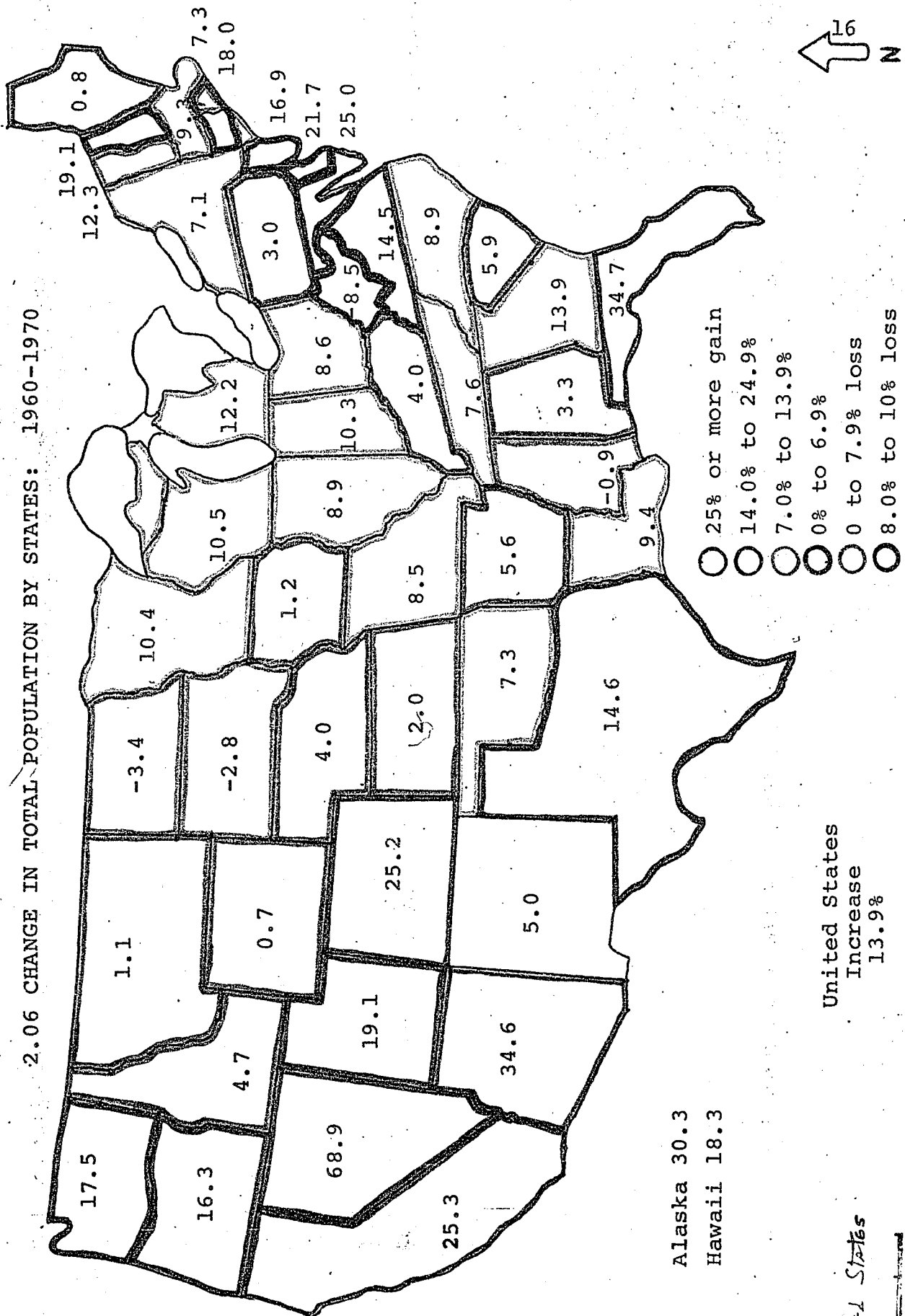
 -5,000 to -24,999
 -25,000 and over



SOURCE: Current Population Reports, Series P-25, No. 304 and forthcoming report.

(2) less than 500

2.06 CHANGE IN TOTAL POPULATION BY STATES: 1960-1970



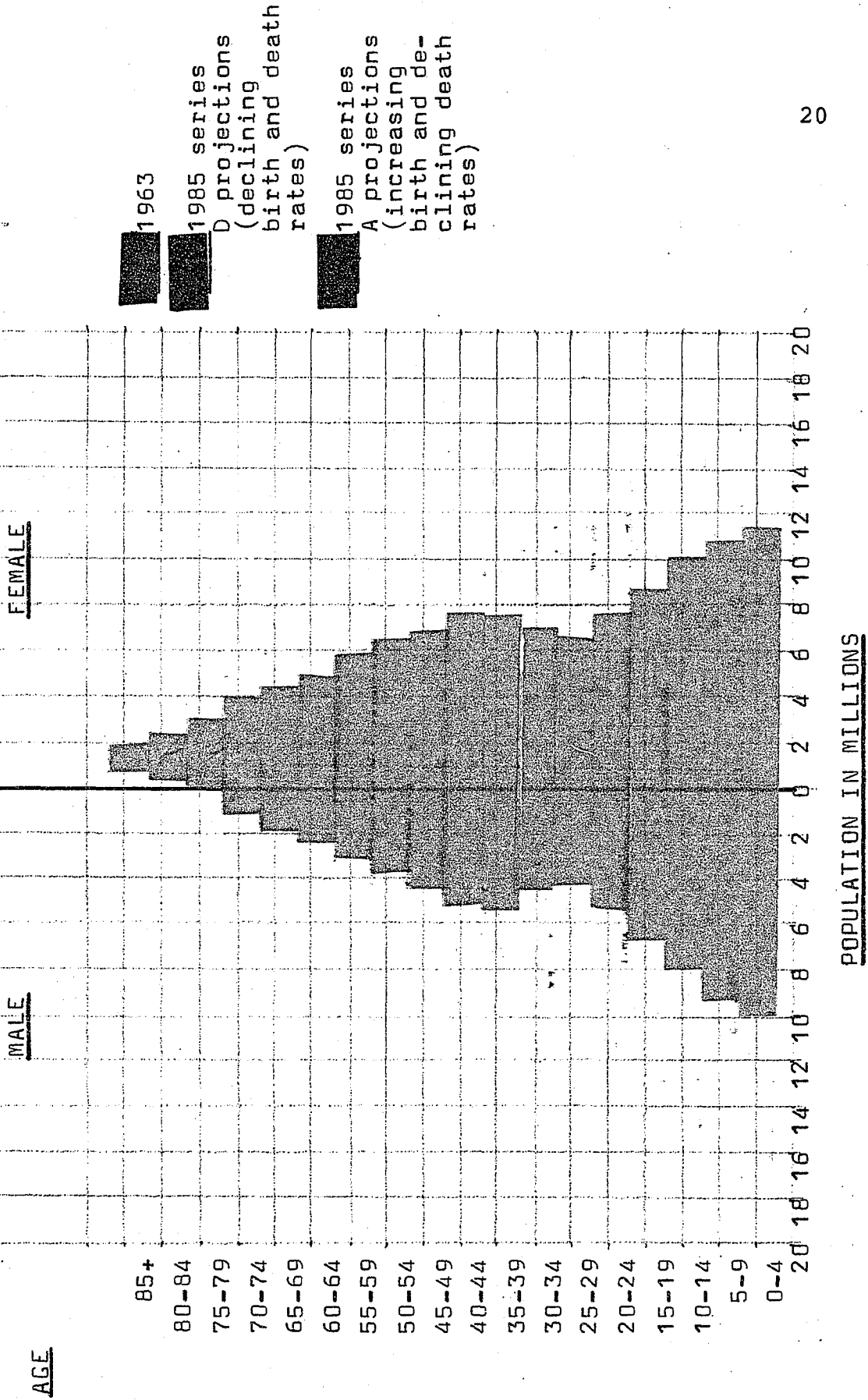
and movement in order to retain ones employment with a given firm.⁷

It has already been mentioned that the percentage of migrants in the population has remained stable since the 1947-48 period. This does not mean that the number of transients in the population has or will remain constant. Population continues to increase, and the number of persons in those categories most likely to be transient will increase at a rate faster than the general population in the next fifteen years.⁸ These predictions appear true even if one bases them upon Series D (near stable or slightly declining birth and death rates) projections. At the present time children from birth to four years outnumber twenty-year-olds by two to one. Projecting this with a slightly declining death rate, and no major world catastrophe, means that in twenty years, or 1985-1996, the number of persons in their twenties will be double that present number. In projected figures, there will be over eleven million persons 20-24 years of age, and about the same 25-30 years of age. Both of these groups represent the highest transient portion of the population. Along

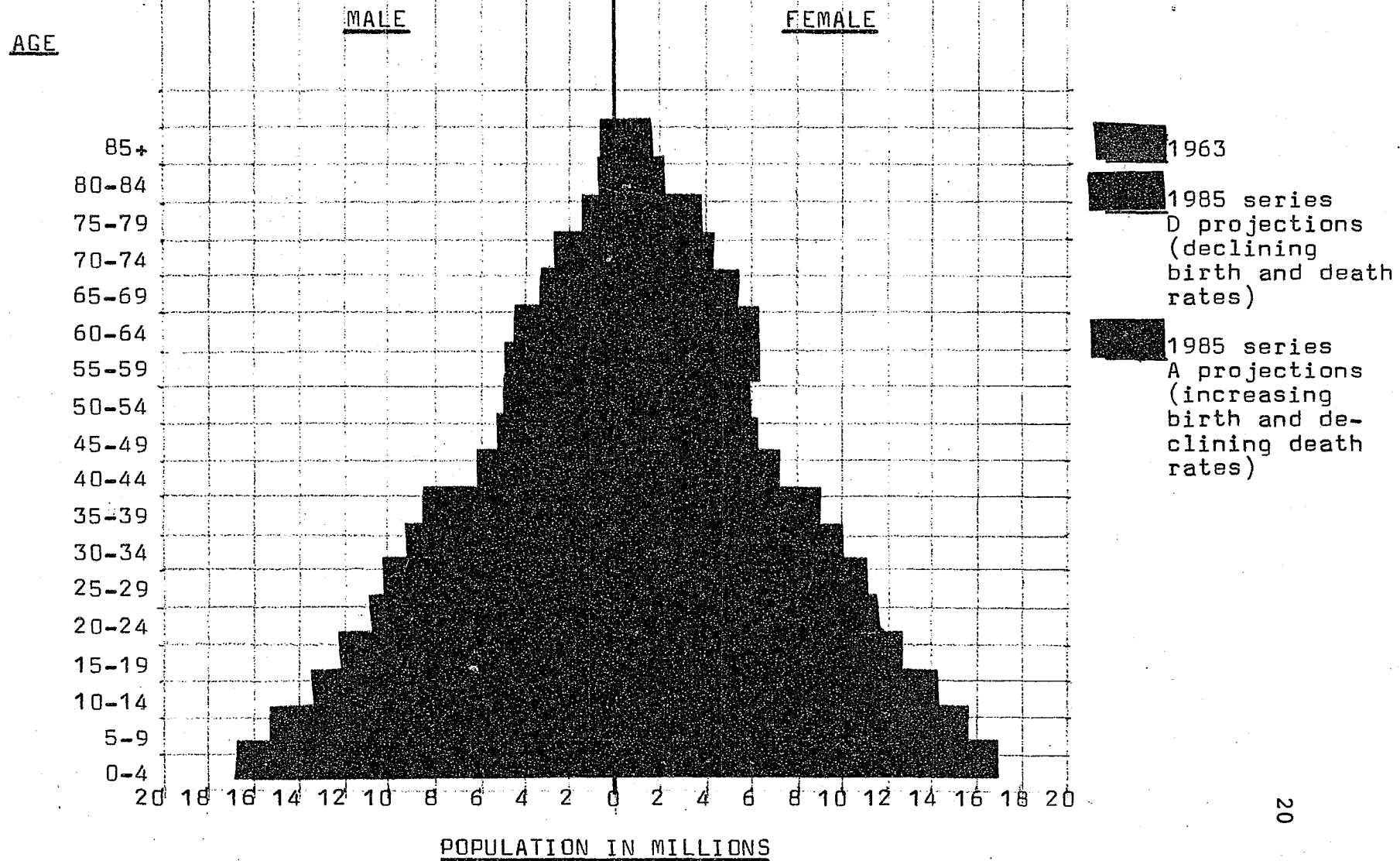
⁷Ibid., p. 112.

⁸Ibid. See also the Table of Estimates and Projection of Population (both sexes) under 35 Years Old 1963-1985.

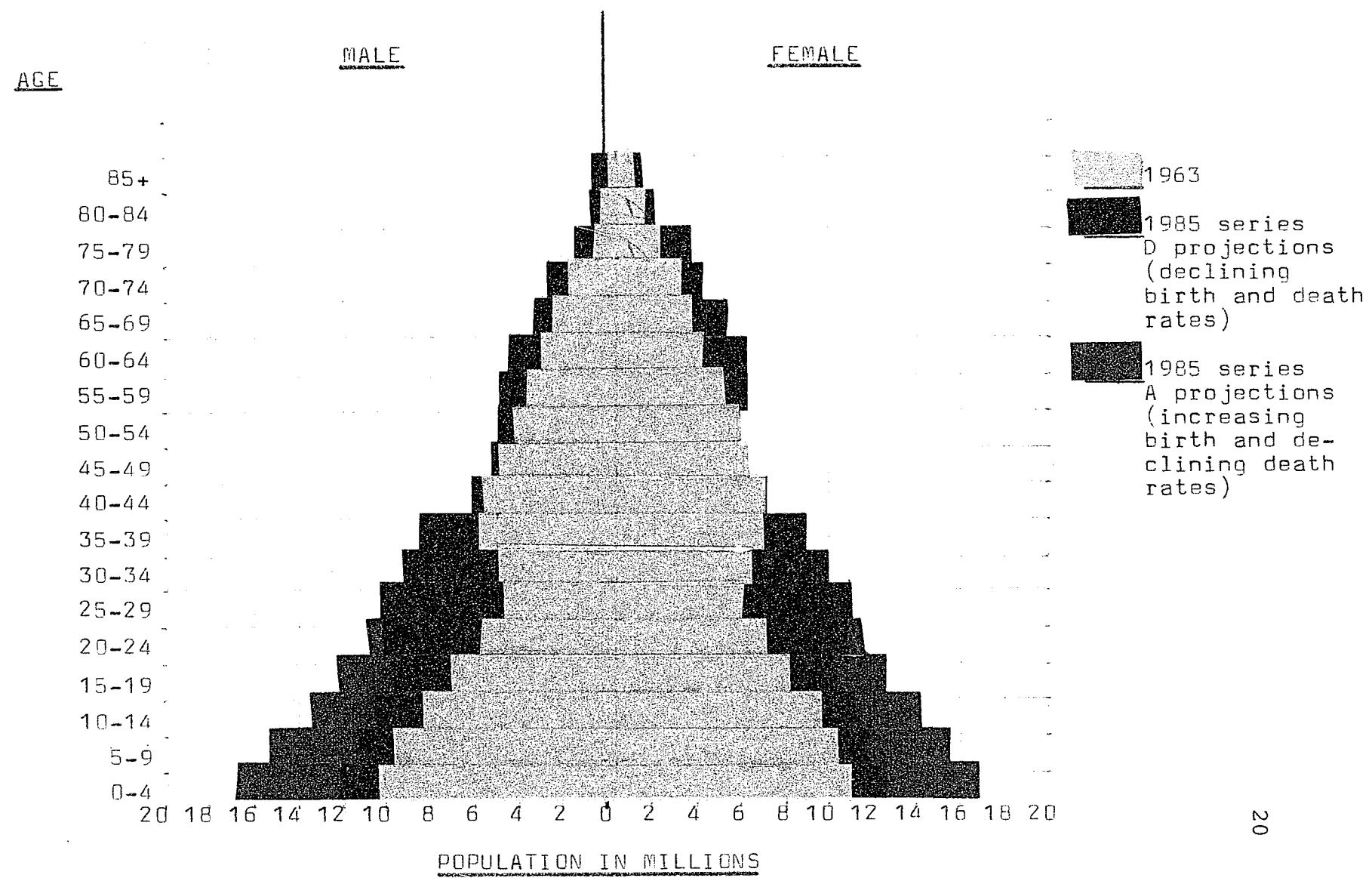
2.09 POPULATION OF THE UNITED STATES: 1963 AND 1985 (including overlays)



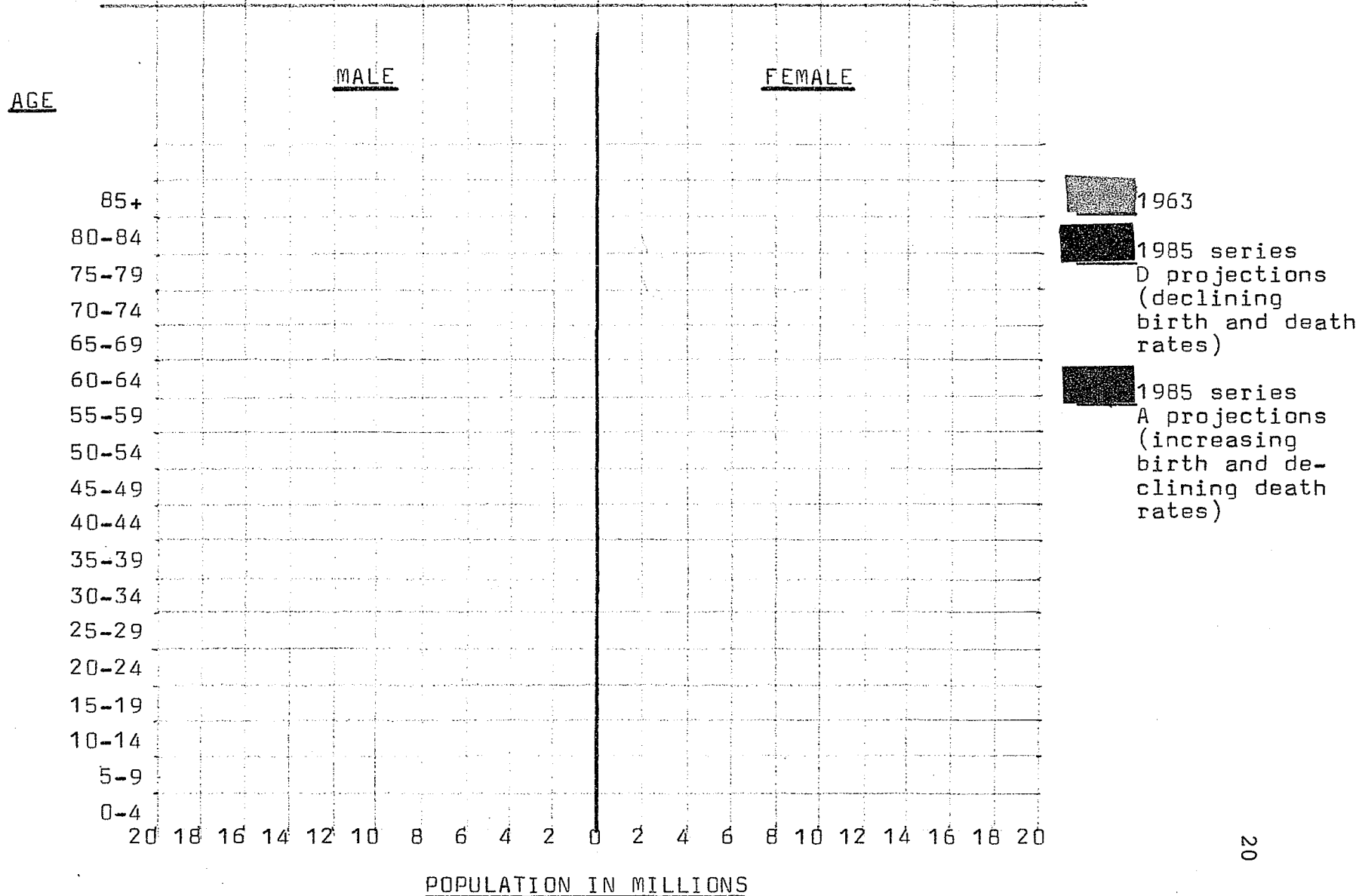
2.09 POPULATION OF THE UNITED STATES: 1963 AND 1985 (including overlays)



2.09 POPULATION OF THE UNITED STATES: 1963 AND 1985 (including overlays)



2.09 POPULATION OF THE UNITED STATES: 1963 AND 1985 (including overlays)



with the increase in this age group, comes an increase in the number of marriages. First marriages will increase from about seven million in 1970 to near 9.5 million in 1985. Along with this will go an increase in proportion, of the number of divorces.

The fourteen fastest growing metropolitan statistical areas in the country are in either the South or the West. Data from the South indicates that during 1955-60 migration had pronounced impact on the socio-economic structures of the 31 largest metropolitan areas in the South. High status whites moved to the suburbs; non-whites moved to the central cities, lowering the educational and occupational status of the central cities.⁹

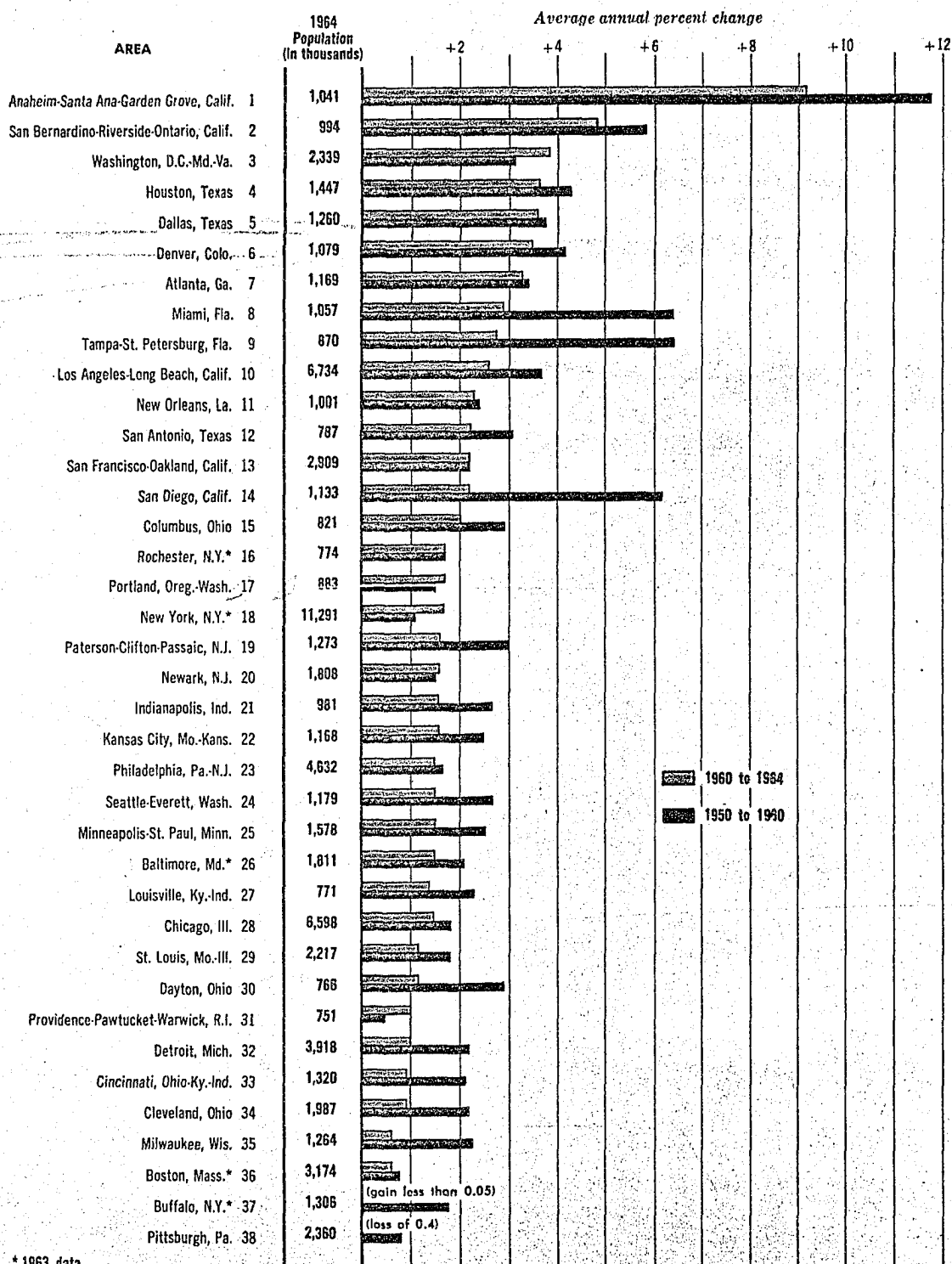
2.1 Its Causes: Political, Economic, Environmental

The causes of transiency are difficult to pinpoint, and even more difficult to evaluate in terms of degree of causal influence. It is quite common for the young transient to move in search of his own identity. For him it may mean finding a community of like young adults, exploring his abilities in the job market, expressing his autonomy outside the reins of home and family, or other

⁹James D. Tarver, "Migration Differentials in Southern Cities and Suburbs," Social Science Quarterly, L: 2 (September 1969), 324.

2.11 38 largest standard metropolitan statistical areas ranked by percent change in population: 1960 to 1964

22



* 1963 data

SOURCE: Current Population Reports, Series P-25, Nos. 298, 308, and 312.

reasons. For the person raised in an environment of limited travel exposure there may be the need to undergird the impressions of the world received through the media with a foundation of personal experience. The variety of available employment draws most young adults, single and married, to one of the rapidly growing metropolitan areas. There they add to the number of persons filling the building boom of multi-family dwellings. Most see themselves as goal-oriented nomads. Their sojourn in the city is but a temporary step on the way to fulfilling larger ambitions. Because of this temporary nomadic identity there is a hesitancy to identify with structures which call for long term commitments. The transient is less likely to become a member of a church, a political party, or a civic organization, than his more stable neighbor. For a certain percent of the transient population then, it could be said that to be a young adult is to be a transient. There are, however, more reasons which undergird this phenomena of the transient.

Politics and economics are closely inter-twined in their impact upon transiency. Each governor and congressman attempts to entice new industry and growth producing events into his area of the country. With each success comes the impact of the transient, in the form of workers, participants, firm representatives, etc. Because the

impact of politics and economics is a national concern, the national government attempts to be aware of its role. In August of 1970, the National Goals Research Staff reported that the growing concentration of the U.S. population in large urban masses has resulted in a lowering of the quality of life in both urban and rural areas. (Residents of the ghettos could have made the report several decades ago.) Projecting trends tends to make them actually come to pass, because organizations like to locate plants where they think the population will increase, and the building of the plants attracts the predicted population. To achieve a more balanced distribution of the country's population, three strategies are proposed: (1) Spread population by generating growth in sparsely populated areas; (2) Foster the growth of existing small cities and towns in non-metropolitan areas; (3) Build new cities outside the large metropolitan regions.¹⁰ The first strategy has been discounted due to the cost involved, while the other two are being evaluated for possible effectiveness.

It has been indicated earlier that 65% of population movement is due to the job factor. Most research evidence suggests that participants in the American labor force change jobs on the average of every three to five years.

¹⁰ National Goals Research Staff, "A Nation Seeks Its Goals," Futurist, IV:4 (August 1970), 114.

The meanings of this vast occupational mobility are complex. From one point of view the freedom to shift from one job to another is one of the bulwarks of democracy. From another point of view it contributes to a considerable amount of unemployment. A significant amount of job changing is forced by the organization or disorganization of economic institutions, rather than caused by the desire of the labor force.¹¹

Career achievement and career decline are also important types of occupational mobility. In a prestige-status oriented society the occupational norms are organized in such a way that the practitioner is encouraged, if not required, to work toward career achievement. An entire occupation may be moved from obscurity to prominence or from prominence to obscurity depending upon the sweep of national agendas.¹² In an age of specialists, farming is characterized as a generalist occupation. In a time of international tension the military becomes an important profession. With the atomic age came the rise of status of the scientists and the decline of status of the clergy. With an emphasis upon internal problems, human relations persons, and ecological vocations take on ascendent traits

¹¹Lee Taylor, Occupational Sociology (New York: New York University Press, 1968), p. 63.

¹²Ibid., p. 64.

while astronauts and space technicians join the ranks of the unemployed.

Though we have lifted the 20-30 age group as the age most likely to be transient, this is not entirely true when speaking of those persons affected by political-economic impact at the level of their employment. No statistics are presently available to indicate the impact at various age levels of the recent national administrative attempts to curb inflation through readjustment of national spending. The evidence appears to indicate that all ages have been affected as corporations cut back employees and employment ratios in the wake of reduced governmental contract support.

Many different studies have revealed that persons in the 35-65 age range, especially 35-55, are the most active members of the typical parish. They are the most active in regular attendance at worship; they provide most of the volunteer leadership, most of the money, and use most of the church's services. Due to national political-economic patterns this group, still the most stable element of the population, has moved more into the field of the transient. Adding this to the fact that this group will decrease in size by 6% in the next decade while the 20-34 age group will become the fastest growing group, complicates the

functioning of the church in some measure.¹³ Either the church must consider the impact of this demographic change, or be content to function with a consistently decreasing constituency.

2.2 Its Effects: On Persons, Families, Communities, the Church

The effect of transiency, like its causes, varies with the transient group under observation, and with larger uncontrollable variables. It appears that transiency forces persons into a form of individualism. Their movement causes a break or reduction in the close ties with friends and family necessary for dependent relationships. With looser ties to family it would seem that transients would turn to society for help in times of need. This avenue, however, is often blocked by the resident requirements of six months to a year placed upon most social services by counties, states, and some independent agencies. Increased individualism forced by movement and economic factors is also intertwined with a feeling of not belonging. This shows itself, as mentioned previously, in a tendency to be a non-joiner. In Brevard County, Florida, the county with the highest percentage in and out migration in the United States in the last five years, certain other statistics appeared to be high also. The divorce

¹³Schaller, op. cit., p. 67.

rate, the rate of use of mental health facilities, the number of diagnosed cases of ulcers in children under five years of age, and the case load for marital counseling and attempted suicides were all at extreme highs. The difficulty in determining the direct causal factors is immense, but the factors appear to be interrelated in the milieu of transiency.¹⁴

It is obvious, that for many of the communities in this country, transiency is a minimal problem scarcely warranting much attention.¹⁵ For some communities caught with the major brunt of an in-migration or out-migration it may mean the rapid rise of the community's economy with new building and new services required; or just the opposite, with buildings standing vacant, property values declining, and unemployment high. The church, with its commission to serve, has the task of dealing with the expanding and contracting community, but has to deal with it through the very people who are coming and going. The structures of the church are not immune to the virus of

¹⁴This datum was derived from Florida Annual Conference, Statistical Study of the Melbourne District (United Methodist Church, 1968-69). The information was achieved through surveys by sociologists of the United Methodist Church in conjunction with the Florida State University Extension Division, Department of Urban Studies in Brevard County, Florida.

¹⁵See chart on Flow of Migrants between Regions.

transient epidemics. The question is, can she meet them with more effectiveness than in past experiences. The thesis advanced in following chapters is that increased flexibility of structure allows a better chance of ministry to undeterminable variables.

The question must be asked of projections of the future if it is not possible that demographic patterns may be changed through technology so as to make many of our statements untrue. Some trends in the 1970's that may have an affect are: (1) new tools of communication reducing the need for business travel--with the use of picture phones, communication satellites, facsimile reproduction equipment, drafting documents and signing forms can be done with all parties remaining at home; (2) possibility of weather control may reduce the migration of people from colder to more gentle climates by making suitable conditions available in any area; (3) development of ocean frontiers may create new employment along coastal areas or in "ocean villages" on or under the seas.¹⁶ Other authors speak of increased cultural pluralism. Burnham Beckwith feels that in spite of regional interdependence and expanded government direction in planning, there will be a growth of personal freedom because of the many alternatives available. In any case men must learn to be tolerant of

¹⁶National Goals Research Staff, op. cit., p. 121.

differences in life-styles and personal philosophies.¹⁷

Though the areas of transient impact are undoubtedly destined to change, the phenomenon of transiency will remain, and may become an increasingly alternate life-style.

To summarize, the transient appears to be at least a temporary life-style for a consistently large portion of the population of the nation at any given time. He will be found in all age categories but mostly in the young-adult range. His movement will probably follow the national trends in employment, and will be affected by politico-economic policy changes. The bulk of the transient population will center around the employment possibilities to be found in the growing Metropolitan Statistical Areas. In smaller quantities he can be found near Armed Forces bases and installations, recreation areas, and near university complexes. He will not generally be attracted to the institutional church due to its image of long-term commitment, and institutional conservatism. He will spend time and effort in events that appear effective in dealing with the issues concerning his life-style, and the predicaments of his future, if he sees these efforts to be a relatively short-term relationship. The church will appear more attractive as the gap between its professed theology and

¹⁷B. P. Beckwith, The Next 500 Years (Jerico, N.Y.: Exposition Press, 1970).

its action relative to societal values is closed. This places a burden upon the church's hermeneutical task, her effectiveness as change agent, but most of all her integrity as a community in exemplifying a more viable life-style.

SECTION 3.0

A TRADITIONAL APPROACH TO THE PROBLEM OF TRANSCIENCY IN THE CHURCH

At the turn of this century and in its first decades, it was not unusual to find a church in a community whose members were, in the fullest sense, the community. They lived, worked, fought, died, loved, hated, raised their families together, and those children grew up to marry each other. For better or for worse, there was an intimate knowledge shared among all the members--no secrets remained for very long. In this setting the church was an integral part of an interdependent system; a fact visible in the architecture of the community and in its morays. When the people worshiped, they were chastised and forgiven together as a family. When a child was baptized, he was undergirded with the corporate caring of the whole community. Brokenness and estrangement could not be hidden, and so the Eucharist found its incarnation easily possible. Not always did the Gospel find such open reception, but the church structures were plausibly related to the social structures leaving only the nature of men themselves to be the barrier to the Spirit.

As the century reached the half-way mark and accelerated into the latter decades the setting changed. As we have indicated in previous chapters, the communities were shattered by the exodus of people to the metropolitan areas, or the influx of newcomers transforming the placid towns into new cities. The community was gone. But the church structures made few changes. Sunday morning remained the holy time of the week, and though new concerns were raised about possible areas of new mission, generally the stable-community-oriented structure of the church was used to launch the new effort. In geographic areas where rapid change was taking place churches were confronted with at least four possible avenues of response:

- 1) they could ignore the transient element, and continue to base their program, leadership, and new church development in areas of high stability.
- 2) some decided on a mission to the migrant--a creative outreach to the migrant farm laborer, the recreation area, the inner city--but done with structures based outside the situation and the transient viewed as object rather than participant.
- 3) some efforts were made to encourage the transient member of the community to participate in the existing structures designed for long-term commitments with leadership positions of one-three years tenure, and standing committees and commissions

whose primary functions related to programs most helpful to the stable membership.

- 4) some courageous congregations attempted experiments with new designs of flexible structures capable of allowing optimum participation of transient persons while providing needed ministries to the stable community.

With hindsight being closer to 20/20 vision than foresight, it is safe to say that all of the approaches held within them some "successes" and some "failures." In areas where church development could take the form of building new duplicates of older structures, a building boom was hailed as part of the eschaton. In the presence of shifts in demographic patterns some of the boom churches now stand with small constituencies and demoralizingly large mortgages.

Those churches that tried the second alternative listed above, often found themselves in the middle of social issues with the shocking discovery that their membership was not prepared for upholding the Gospel. The first wave of the shock was the study by Glock and Stark that "ethics is the death of the churches." They found that involvement in social concerns was regularly followed by decrease both in membership and funds for projects working to achieve social justice. What few people noticed is their further conclusion that members and funds are not

lost when the church members have a theology that links them to the social ethic.¹

If the Glock and Stark conclusions are sound, an organizational structure that is appropriate to both the sociological realities of its community and the nature and task of its mission ought to be optimally effective. The question is thus raised as to the shape of this new structure and how should it be derived.

In the Glock, Ringer and Babbie study of the Episcopal Church begun in 1952,² the dual functions of the church of comforting and challenging were examined for their relationship to church involvement. The underlying information sought through the research was the factors that indicate an inclination in persons toward church involvement. For many the church functioned as a family surrogate. The exception to this was that stage of the normative life cycle when young adults 20-30 years of age were in the throes of intense family development. In situations where spouse or children were missing the level of involvement increased. Lower social status parishioners were more involved than those whose status brought them

¹Charles Brewster (ed.), "What's Ahead For the Church?" World Outlook, LIX:4 (April 1969), 192.

²Charles Y. Glock, Benjamin Ringer and Earl R. Babbie, To Comfort and To Challenge (Los Angeles: University of California Press, 1967).

some satisfaction through other civic outlets. Because many parishioners involved in the church tend to see the church and need the church for its comforting function they preferred its social stance to be in the middle-of-the-road. Because the church has seen itself Biblically and historically as the bearer of the two distinct functions of comforting and challenging, it has attempted to bring this dichotomy into living tension in the lives of its people. The organization of the church has been an attempt to embody this principle of tension within a formal structure. The result has generally been chaos, schism, or a refusal to take seriously one aspect or the other. The Glock, Ringer and Babbie study suggests a dual structure for the church, functioning parallel, but with some autonomy for each aspect, thereby relieving the tension through a design in organizational structure.³ Benjamin Ringer takes exception to this suggestion by his colleagues on the basis that the dualism would remove the memory of the disparity between the ideals of the church and member behavior as it relates to the morally urgent issues of the day.⁴

The model to be proposed in this paper suggests a solution to the danger appropriately raised by Ringer, by designing the structure on the basis of an interrelated

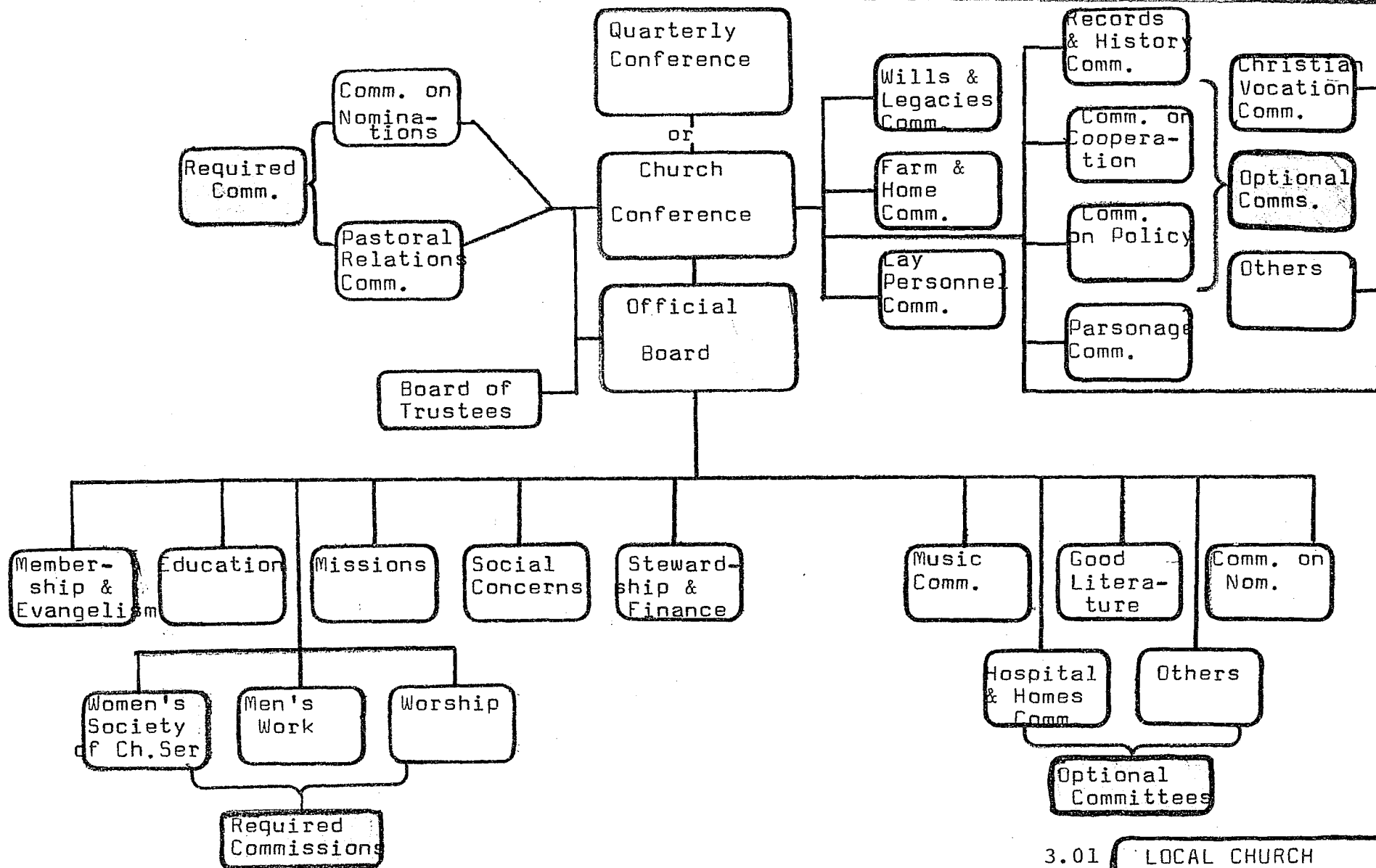
³Ibid., pp. 212ff.

⁴Ibid., p. 215.

pluralism of functions. The flexibility in the design of the model allows for differing levels of involvement, lengths of tenure, and basic social or religious attitudes.

The Methodist Church prior to 1968 tried to insure an inclusive program for each local congregation by building into the local church organizational structure certain required committees and commissions whose responsibilities covered the general definition of the work of the church.⁵ Problems were inevitable when situations arose that required much more flexibility in local design than was allowed by the Discipline. Small rural churches found themselves with every member holding at least one titled position, with many holding two and three. The requirements were met on paper for the sake of connectional honesty, but the power of effective ministry was lost in the process. Communication was only possible if each segment knew what the others were doing and so a system of liaison representatives was developed. With this addition one person often discovered himself on several different committees or commissions as member, representative or ex-officio liaison. After a few years the humor about Methodist meetings became a well known trademark. Though the

⁵See the organizational chart on page 38 titled, "Local Church Structure Under the Discipline of the Methodist Church - 1964."



3.01

LOCAL CHURCH
STRUCTURE UNDER
THE DISCIPLINE
OF THE METHODIST
CHURCH - 1964

*Note: Local churches had freedom to expand beyond the required elements as their parish demands indicated, while smaller churches often met the legal criteria on paper and then proceeded to function on more flexible, unwritten, systems of organization.

humor was funny, its basis in the ineffectiveness of church organization was not.

In 1968 an opportunity presented itself for a general overhaul of the Methodist Church structure. The changes were made under the banner of a union with the Evangelical United Brethren Church which resulted in the United Methodist Church. The E.U.B. Church, being a smaller church, had some features which offered new flexibilities to Methodist local churches. Two features of importance for this paper were the addition of the Council on Ministries as a small, cohesive, near-to-the-problem planning group; the second, was the almost unlimited freedom given to the local church to develop its own structures on the basis of an understanding of its own pastoral environment. Under the 1964 Discipline, the local Official Board had the responsibility of total church planning for program development.⁶ In the order adopted in 1968 this function was given new importance through the creation of the Council on Ministries. Under the guidelines of the goals established by the new Administrative Board of each church, the Council on Ministries has the task of initiating, developing, and

⁶This responsibility was given in a much over-looked paragraph (#216) in the Methodist Church, Doctrines and Discipline (Nashville: Methodist Publishing House, 1964).

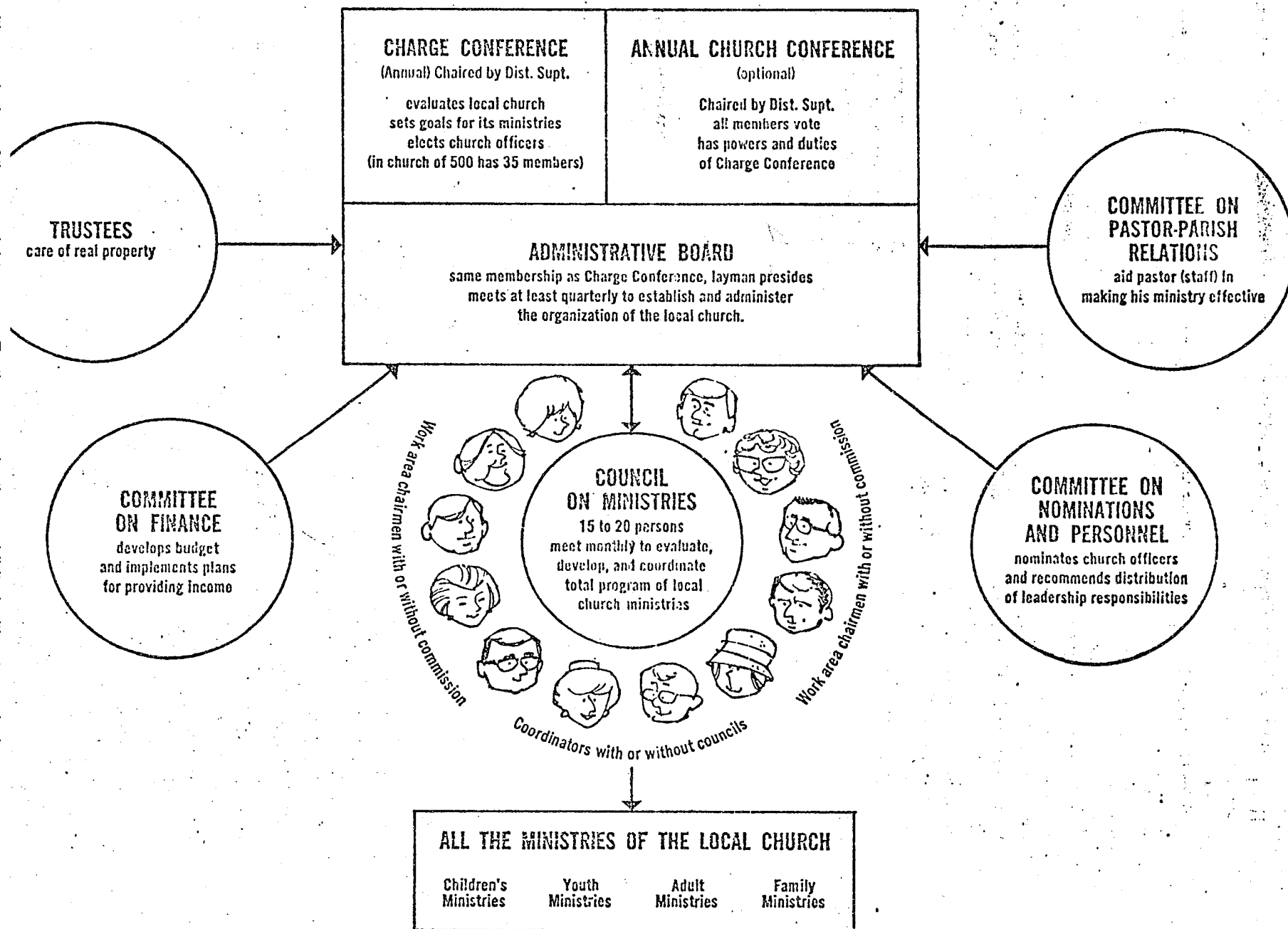
coordinating the church's strategies for mission.⁷ This places the design of the church's efforts in the hands of those persons charged with knowing the local situation. Through the use of task groups the members of the Council can share the creation and development of its ministry with persons on the basis of interest. Because the task groups are short term, and are dissolved with the completion of the task, participants hesitant about long-term commitments are more likely to respond. Just as the 1968 movement toward freedom and flexibility is built upon the experience of the pre-1968 structure, so the modular concept proposed in Chapter Five is extrapolated from the present local church possibilities.

It is safe to summarize by saying that the movement and short tenure of the transient is the main characteristic requiring flexibility of the church. Because of the time factor, the local church must have a clearly defined and easily understandable ministry. It must be in tune with the needs of men in movement. It must be accepting in spirit and structure so those who feel outside the normative stable resident milieu can feel the presence of bridges to their condition, and the possibility of channels for their own response.

⁷United Methodist Church, The Book of Discipline (Nashville: Methodist Publishing House, 1968), paragraph #153, p. 91.

The following chart of the local church structure adopted in 1968 is accompanied by three examples of the flexibility possible by three different size churches.⁸ This is an example of helpful possibilities on organizational format, but it still leaves to the imagination the development of the bridge between the inner structure of the workings of the congregation and the outer structure of the community. It leaves unclear how a person who sees himself as possibly a resident for six months to a year could find a meaningful relationship within the structure. It appears that basically only those persons who could develop enough rapport with the Committee on Nominations and Personnel would be invited to share a place on the groups responsible for the various forms of ministry within a given church. It may well be that the transient person in the community will choose to remain outside the church context regardless of how enticing it may appear. That is a necessary freedom. It is possible, however, to present a possibility for those who make some inquiry toward the church, or those who respond favorably to the invitations of pastor or lay visitors. The experience which comes close behind their initial response is of the highest importance. If this experience is not in tune with the

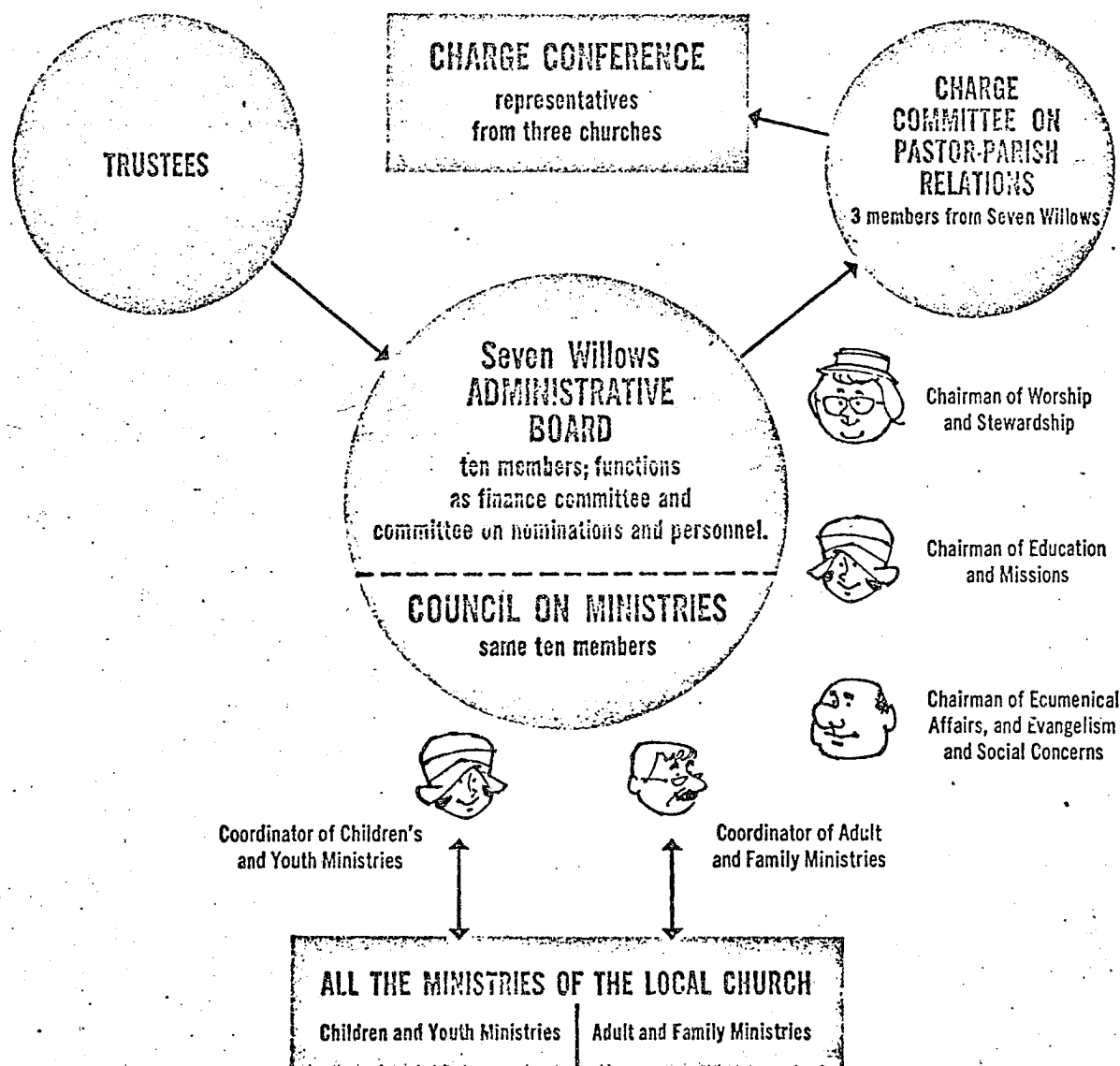
⁸The charts are from Education: A Manual for Local Church Ministries (Nashville: Board of Education, United Methodist Church, 1969).



3.03

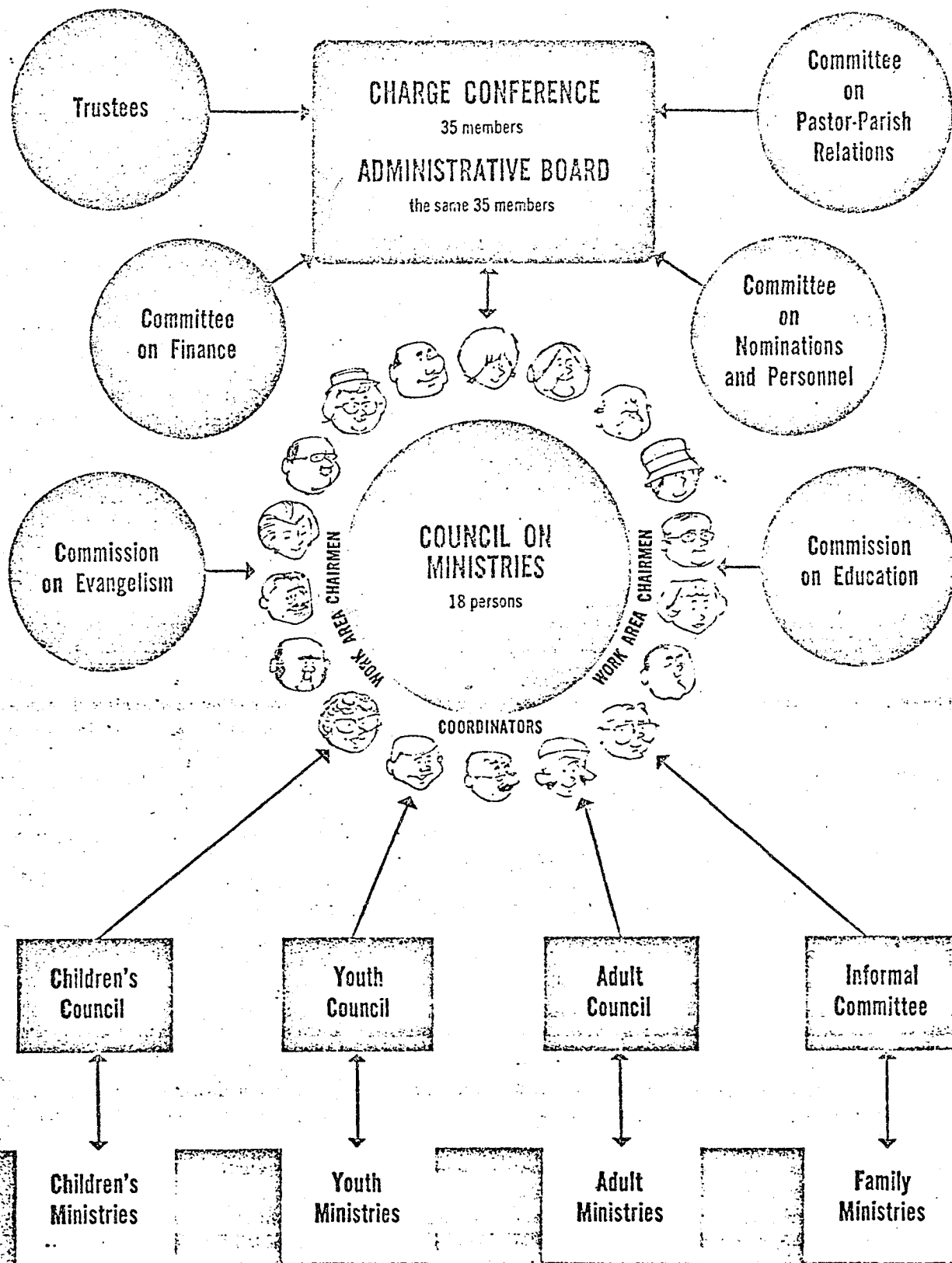
SEVEN WILLOWS UNITED METHODIST CHURCH

a church with 78 members on a three point circuit



3.04 ST. THOMAS UNITED METHODIST CHURCH

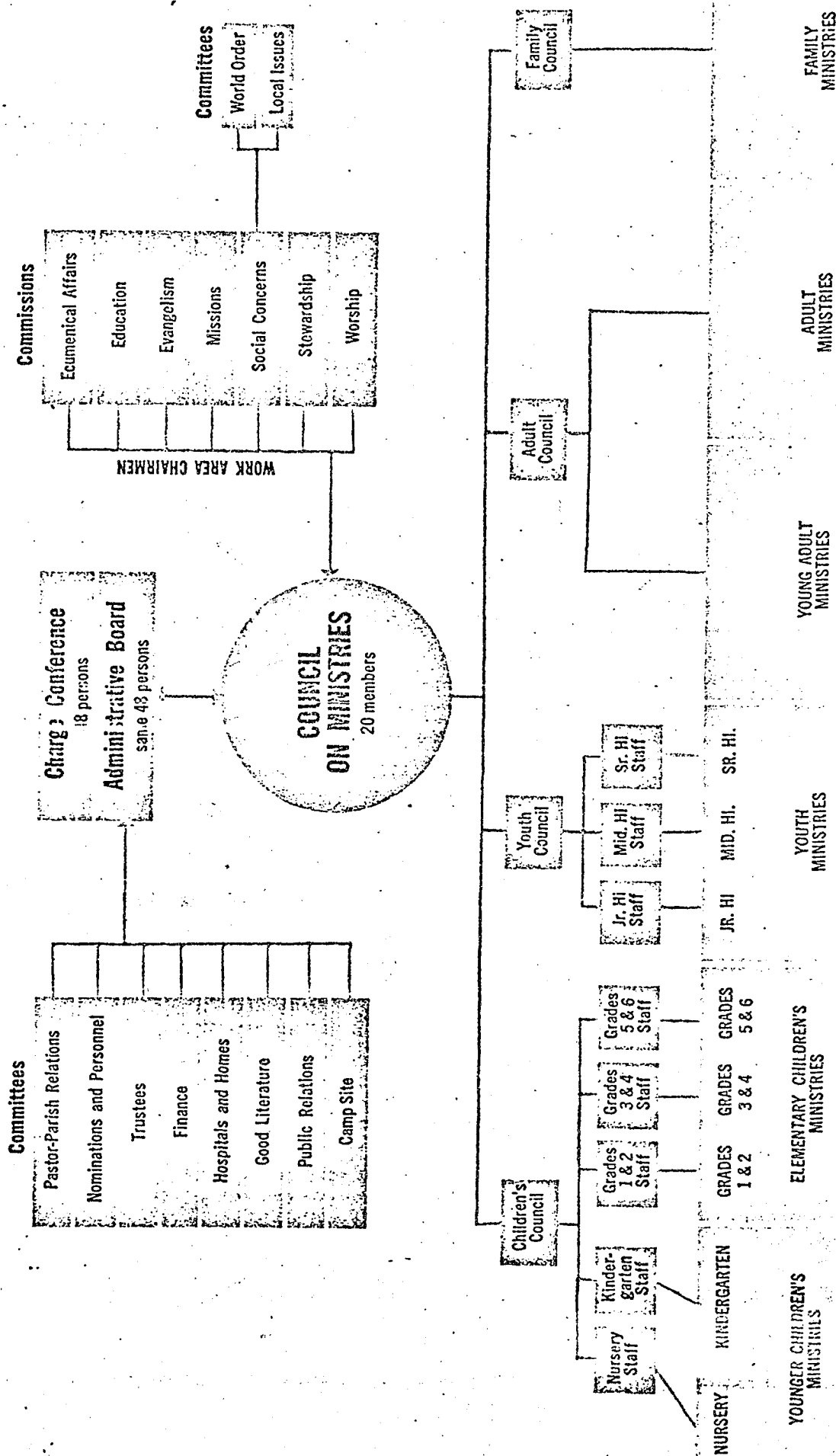
a church with 525 members



ALL THE MINISTRIES OF THE LOCAL CHURCH

3.05

a church with 2,500 members and a multiple staff



ALL THE MINISTRIES OF THE LOCAL CHURCH

need of the transient to find a meaningful point of reference in his pilgrimage, he will return to the unreachable void in which he chooses to move.

The model in the following chapter will attempt to see the church through the eye of the transient and to shape what might be a helpful bridge to a new self-understanding of the transient as Christian layman.

SECTION 4.0

THE CORINTHIAN CHURCH: AN EARLY URBAN STRATEGY

In order to understand the church at Corinth in the first century it is necessary to know what the city and its culture were like. The liveliness of the church as we have come to know it through Paul's correspondence and through the description in Acts, is even more dramatic when placed upon a mural of its first century environment.

Corinth was one of three great commercial cities on the road between Rome and the East, the other two being Ephesus and Syrian Antioch. The city lay just a mile and a half south of the narrow isthmus joining central Greece and the Peloponnesus. On the East side was the port called Cenchraea and on the West the port called Lechaem. The former was the gateway to the West for ships from Egypt, Asia Minor, and the Aegean world. The latter was the gateway to the East for ships from Italy and the Western Mediterranean. Owing to the difficulty and danger of navigation round the southern capes of Greece, much of the merchandise from Italy or the East was unloaded at one of these ports and carried across the Isthmus and reloaded at the other. Dues were levied on all merchandise and Corinth

became wealthy.¹ With Corinth's strategic location she could not help but become wealthy. While the cargoes of large ships were hauled over the ten mile strip of land and loaded on waiting ships on the other side, smaller vessels were hoisted out of the water and pulled bodily across on a sliding device. Mariners had learned that this expense was well worth being spared the stormy 200 mile jaunt around the cape at the southern extremity of Achaia.²

Corinth was an intensely active city. The population was always changing. Strangers were always arriving, bringing new ideas and teachings. Its way of life was characterized by Romans as profligate and without culture. Its population was a mixture of tradesmen from every part of Asia Minor including a large community of Jews.³ The city was possessed with restless intellectual activity and vitality. It was rich in talent and keenly interested in controversy. This became evident in the factions that developed in the church following different leaders. Paul was shocked to find Christ vying for the people's loyalty with him and Apollos. Though the incident set Paul back,

¹John Taylor Dean, Saint Paul and Corinth (London: Lutterworth Press, 1947), pp. 15ff.

²Merrill F. Unger, Archaeology and the New Testament (Grand Rapids: Zondervan, 1962), p. 242ff.

³Dean, op. cit., p. 15.

it appeared as only normal for the Corinthians accustomed to competition of persons and ideas.

We can get a physical picture of Corinth from some of the archaeological material. Digs over the years have revealed parts of the shipway across the Isthmus; the theatre; the famous fountain of Pirene with its water conduit still in use; another fountain, the Glauké; the Agora or marketplace; the temple of Apollo and the temple of Aphrodite high on the Acro-Corinth; and a door lintel bearing the inscription "Synagogue of the Hebrews."⁴ Deissmann dates the door lintel between 100 B.C. and A.D. 200 and says that it may well be the door to the synagogue mentioned in Acts 18:4 in which Paul preached.⁵ W. A. McDonald puts the date later than Paul and makes no claim for a tie between the former building in which the door lintel was used and that mentioned in the records of Acts.⁶ Excavations near the Lechaion road have uncovered the remains of several workshops opening out onto the street or courtyard, similar in style and construction to the one in which Paul

⁴Stephen L. Caiger, Archaeology and the New Testament (London: Cassell, 1948), pp. 116-17.

⁵Ibid.

⁶W. A. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands--Part III--Corinth," Biblical Archaeologist, V (1942), 41, quoted in R. K. Harrison, Archaeology of the New Testament (New York: Association Press, 1964), pp. 41-43.

worked at his trade with Priscilla and Aquila.⁷ Other data can be gathered from the archaeological material concerning the dating of Paul's stay in the city and the positions held by some of the people mentioned in his correspondence.⁸ It is evident that the church was a mixture of workmen, tradesmen, public servants, the rich and the poor.⁹

In this city of mixtures new Christians met an unprecedented challenge to the living of their faith. They were continually confronted by all forms of moral options and ethical decisions. Only a vital faith could keep pace. Paul was in the middle of this urban matrix. The phraseology of the Corinthian letters indicate an intimate knowledge of the people and their way of life.¹⁰ Broneer says, "In the pursuit of his calling Paul had made it his practice to visit every quarter of the city and to be present at every kind of occasion where men gathered for work or play, and he spoke to them not as an outsider

⁷Acts 18:2ff.

⁸Harrison, op. cit.

⁹Caiger feels that the first converts were poor and related to the synagogue while Judge places emphasis upon the early converts being wealthy enough to support the movement.

¹⁰I Corinthians 9:7; 8:10.

but as one of their own people."¹¹

It is probably significant for the way the Christian movement spread, that among the first converts were some who were wealthy or prominent enough to sustain the work of the apostles. The first baptism in Corinth was of the household of Stephanas, who earned a reputation as a benefactor of the Christians.¹² The accession that attracted the most attention at the time, however, was that of the household of the chief ruler of the synagogue.¹³ Crispus was evidently the first ruler of the synagogue in Corinth to become a Christian. It would seem that Sosthenes then took his place as ruler and following the dismissal of Paul's case by Proconsul Gallio was beaten by his disappointed followers. The Sosthenes Paul mentions as a Corinthian brother is probably the same ruler after his conversion to Christianity. Though probably two succeeding rulers of the Corinthian synagogue were won to Christianity, the Jews remained basically hostile to Paul. He was able, however, to set up his evangelistic efforts right

¹¹Oscar Broneer, "Corinth: Center of St. Paul's Missionary Work in Greece," Biblical Archaeologist, XIV:4 (1951), 96, quoted in Harrison, op. cit.

¹²I Corinthians 1:16; 16:15.

¹³Acts 18:8. For evidence on question of authenticity of Acts as a source in Paul see Jacques Dupont, The Sources of the Acts (New York: Herder & Herder, 1964), Chapters VII and VIII.

next door to the synagogue through the efforts of a man named Titius Justus. Titius is labeled a worshipper of God,¹⁴ and one can only assume that after some acquaintance with Paul he became an ardent Christian.

The Corinthian scene was not only enlivened by the rivalry with the Jewish community, there was the constant stream of new people and cults arriving and departing each day from the corners of the earth. Paul's work in the shop with his friends Aquila and Prisca, the leather merchants, put him in the midst of the busy merchant community along the shipway through Corinth. Besides the variety of cults which challenged Paul in the streets, there was also the more stable Roman deities whose traditions had effect on both the economy and the morals of the city. In several locations there were meat markets where the offerings to the gods were brought after they had served their sacrificial purpose. Paul had several questions put to him in the letters he received after leaving Corinth about eating this meat. In the midst of all this the faith took hold and grew to a unique vitality among the early churches.

The manner in which the early Christian community was structured may have been both a reason for its strength, and a reason for its development. The basic structure of the church in Corinth was the household. It was natural

¹⁴Acts 18:7.

and logical. Whether household included just relatives or the larger family including servants and some neighbors is not known. It may have been true of both. The household allowed the faith to be spread soundly and firmly within an already existing, closely related group. In the sixteenth chapter of Romans we find a greeting from Paul in behalf of many of the brethren. In the list are households of various sizes and relationships. The feeling is that from the port at Cenchraea to Lechaeum there were scattered several households which were small segments of the total Christian community themselves, while also functioning as contact and meeting places for those individual converts not naturally a part of a particular household. An example of the latter may be Erastus, the city treasurer, and Quartus, a co-worker with Paul, who may have met in the house of Paul's host Gaius.¹⁵ Because the majority of the Corinthian converts were from the uneducated poor, it was also necessary that a place be provided by those in the congregations whose good fortune allowed them this opportunity of service.

It is true that Corinth was not the only place where the "household" format of church structure was used. In addition to the house of Stephanas mentioned in I Corinthians 1:16, there is the house of the prison governor

¹⁵Romans 16:23.

at Philippi in Acts 16:31 and 34.¹⁶ Though there were house churches in many of the gentile cities, it is likely that Corinth had the most, or at least the liveliest ones. The summary in Acts 5:42 says that they taught and proclaimed the good news in the temple and in the houses. It is explicitly expressed that the conversion of a man leads his whole family to the faith.¹⁷ The household and the family are the smallest natural groups in the congregation. They are the place in which evangelism begins, the faith is nurtured, and a place of refuge in times of crisis. But the households were not the total structure. The separate houses met together for the breaking of bread and the hearing of the good news from men such as Paul, Apollos, and others.

The experience of the household churches lead quite naturally to metaphors and analogues in the speaking and writing of Paul. It was an easy hermeneutic for Paul to imbue the household terms with theological meanings. For Paul Christians are the servants of God, the leaders are stewards to administer God's goods for the benefit of his household.¹⁸ In spite of all the problems with which Paul was asked to deal, the church persisted. Eighty years

¹⁶Gerhard Kittel, Theological Dictionary of the New Testament (Grand Rapids: Eerdmans, 1967), V, 130.

¹⁷Ibid.

¹⁸I Corinthians 4:1; 9:17.

after its beginning, Pliny discovered the same essential practices going on; the regular meeting of the community, before dawn, to honor God, pledge against moral delinquency, and have a common meal.¹⁹ Two changes that occurred, even within the lifetime of Paul, were the development of a hierarchy of the community leadership, and the early vestiges of persecution. The Christians' biggest threat to the social order was partly their monotheism, but mostly their eschatology, which was disconcertingly final.²⁰ Due to the increasing encounters with authorities that threatened the well-being of the Christian community, outreach was apparently dimmed, and an effort toward preservation of the household for security and continuance of the faith became necessary. Some elements of social acquiescence, some social defiance, some social militance were all present, and all received their motivation from the belief that the end of all things is realized in Christ's resurrection to power, and from the expectation of the inauguration of the kingdom.²¹

The house church in urban Corinth was vital, not only to its own culture, but to the growth of the Christian

¹⁹E. A. Judge, The Social Pattern of Christian Groups in the First Century (London: Tyndale Press, 1960), p. 47ff.

²⁰Ibid., p. 50.

²¹Ibid., pp. 76-77.

faith, and especially to the refinement of Paul's theology. The church at Corinth exhibited over a period of years a turbulence which strained Paul's capacities, physical, moral and intellectual to the uttermost. But live minds grow through conflict, and no one who turns from the letter to the church at Thessalonica to those written three to five years later can fail to see the growth of mental range and insight. It is possible to see how the questions asked by the diverse membership at Corinth compelled Paul to formulate more clearly than before his conception of the "spiritual body"; a middle way between the Greek idea of the essential immortality of the reasoning principle only in man, and the Jewish idea of the resurrection of the flesh, which had evidently been too crude for some members of the church. He is pressed on his concept of "freedom" and as a result works out a new ethic to replace the obsolete code of Moses. The new ethic is built on the external expression of the inward spirit of Christian love.²²

It is not important, for our purposes here, to go into the dynamics of the theological conflict between the parties at Corinth. Nor is it particularly important to lift up the issues over which division arose. What is important is that in Corinth we have an honesty portrayed

²²Burnett Hillman Streeter, The Primitive Church (New York: Macmillan, 1929), pp. 81-83.

that helps remove the rosy glow which the years have tended to paint over the portrait of the early church as a blessed pastoral unity of primitive perfection. To use the church at Corinth as an example is not to lift it as a paragon of virtue in action or design. Hopefully through the haze of theological rhetoric it is possible to see a church whose structure allowed a wide diversity of participation representative of the complex urban milieu in which she existed. In seeing this church, then, it is necessary to ask what the relation of its structure to its mission was; and if the two are discovered to be integral then further we must ask, is there a lesson for the contemporary church facing the same pluralistic transient forces.

Before we draw conclusions from the Corinthian church and its household framework, we may need to describe the degree to which this form of church organization is evident in the scriptures.

On only four occasions does the scripture indicate specifically the presence of a house-church. The house church in the house of Nympha at Colossae;²³ the church in the house of Aquila and Prisca;²⁴ Gaius, the host to Paul and the whole church;²⁵ and Philemon and the church in his

²³Colossians 4:15.

²⁴Romans 16:5; I Corinthians 16:19.

²⁵Romans 16:23.

house,²⁶ are the four specific references. There are, however, numerous other references which can probably be considered as locations of house-churches.

REFERENCE	MEMBERS	CITY
Acts 18:7	Titius Justus	Corinth
Acts 18:8	Crispus, and all his household	Corinth
Acts 20:20	(no particular persons mentioned)	Ephesus
Acts 21:8	house of Philip the evangelist	Caesarea
Acts 21:15	house of Mnason of Cyprus	Jerusalem
Romans 16:10b	family of Aristobulus	Rome
Romans 16:11b	family of Narcissus	Rome
Romans 16:14	Asyncritus, Phlegon, Hermes, Patrobes, Hermas, and the brethren with them	Rome
Romans 16:15	Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them	Rome
I Cor. 1:11	Chloe's people	Corinth
I Cor. 1:16	household of Stephanas	Corinth

In the Corinthian cluster there appears to be the widest assortment of national backgrounds based on the names in the above and other references. This is only one indication of the mixture of cultures to be found in

²⁶Philemon vs. 2.

Corinth, the city whose history had been destroyed by the Romans.

Corinth in the first century was not far removed from its violent past. The ancient Greek city of Corinth, destroyed by the Romans, had lain desolate for a hundred years. The new Corinth was started with the outcasts of Greek, Roman, and numerous other cultures. In this new Laus Julia Corinthus begun in 44 B.C.²⁷ the Christian Gospel was placed on the marketplace with Isis from Egypt, the Great Mother from Phrygia, Dionysus from Thrace, and countless others with large and small followings.²⁸ In the midst of this religious pluralism Christianity held its own. The city was marked by heavy commercial traffic; freight and passengers. With the rapidly growing prosperity the need for other goods and services brought new residents, their length of stay dependent upon their trade, the season, the degree of success of their venture. Almost all found some attraction to one of the many sects in the community. For some their regular worship was among the temple goddesses in the Temple of Aphrodite, high atop the Acro-Corinth. For others it was the discovery of new freedom in willful obedience to the God of Jesus Christ.

²⁷C. K. Barrett, "Christianity at Corinth," Bulletin of John Rylands Library, XLVI (1964), 269-97.

²⁸Ibid.

Understanding the faith of the Christians was no small matter, for each new convert brought with him a residue of his past experience that shaped the message he received from Paul or Apollos or the followers of Cephas. The dialogue was lively; the community of faith not always exemplary, but through the structure of the household the vital element of intimacy was preserved. From Chloe's people on the docks of Cenchrae to the house of Gaius in which the more civically prominent seemed to gather, the word was heard, the bread broken, the fellowship undergirded.

The small groups allowed for the relatively easy sharing of the Gospel, and provided a growing base of trust in which the questions which tested Paul could be raised and debated. The household, some composed of relatives, some neighbors and fellow workers, allowed for the maintenance of the social order of the larger community. At times, there must have been gatherings of the various houses to celebrate and to hear the greetings from Paul or Timothy or Sosthenes. The small groups, in that city of perhaps a half million people, formed the base which history was to prove was both strong, and controversial.

In what way can this information from nearly twenty centuries ago be of value to the contemporary city? It may be that Corinth and the modern urban areas, with their

transient populations moved by the commercial traffic of the globe, have some parallels. These may be superficial or immensely important. Today's city is situated amidst the complex machinery of a technological age; its towers are built by the principles of the scientific method; its future is predicted by barometer and computer; its tomorrow is the effect of causes graphically plotted. Yesterday's city was at home in a world of mystery; its columns were shaped by sacred hands; its future foreseen by an intoxicated prophetess; its tomorrow the destiny of a ruthless fate. Perhaps this is why the Christian religion flourished; perhaps this is why the church is facing difficulties in the modern metropolis.²⁹ For all the differences man in the new city faces many of the same problems as his ancestor--the problem of finding security in a world of transiency; the problem of finding freedom in a social structure of fateful forces; the problem of man's ultimate destiny, of death, destruction, nonbeing. The message has not changed. Christ crucified is still a stumbling block to scientists and foolishness to philosophers. The mission has not changed. To be the body of Christ in the world, to do the work of God. The ethic has not changed, nor has the

²⁹William Baird, The Corinthian Church (Nashville: Abingdon Press, 1964), p. 202.

hope.³⁰ So the church stands, faced with a transient people and the possibility of Paul's charismatic community, shaped and informed by the Spirit of Christ and his gifts.³¹ The possible bridge between the two lies in the contemporary equivalent of the house-church. This is not a proposal for millions of small clusters void of any communion with each other, but for a structure in the context of the present church which allows for the same vital dynamism as the first century dialogue. A humanized church organization in which persons can feel the warmth and support of each other to the degree that they become free to explore the implications of their faith. A church which both comforts and challenges; which allows its members the possibility of shaping the channels through which their service and worship is made at least as much as they are shaped by them.

³⁰Ibid.

³¹W. J. Bartling, "The Congregation of Christ: A Charismatic Body. An Exegetical Study of I Corinthians 12," Concordia Theological Monthly XL:2 (1969), 67-80.

SECTION 5.0

A TWENTIETH CENTURY "CORINTHIAN" MODEL

It has been said previously that the phenomenon of transiency will remain a characteristic of our cultural sociology for the foreseeable future, and that past and some present church structures have not been as effective in dealing with it as desired, and that the Corinthian church may make some contribution to the forming of an improved design. Let us bring these facets together now and see in what form they may be integrated.

First, let us look at the requirements presented to us by the nature and dynamics of transiency. It is not helpful nor would it promote truth to make general statements about the needs of a transient. Just as one cannot speak appropriately of a minority group, or an economic class or any other large pidgeon-hole classification without fulfilling the description of "describing everyone and describing no-one," so here we must designate carefully of whom it is we speak. To begin we refer to the transient who is moving because his area of employment requires him to do so. He has accepted as a part of the elements of his vocation the fact that to keep his job or to advance with his firm he must be willing to move. The basic problems

of movement are eased through the use of generous moving expense subsidies for he and his peers and even the government understands by allowing him a tax deduction for the balance. However graceful a facilitator money is, it is not a total therapeutic. Only a small percentage of job transients would move if they could keep their job in the same community. In the Brevard County studies¹ the respondees indicated that they sought reasonable job security, a community with optimum services according to family needs, and a certain amount of freedom to express individual and family leisure activities. In the area of leisure the events described generally fit those of middle-class America. Also included in the leisure category was the working out of an individual expression of life-style based upon general beliefs or philosophy. For most participants in the survey this was more acted out than thought out. That is, life-styles were determined by experiencing them and judgment was based upon how "good" they felt. "Goodness" appeared to be a combination of inherited morality, general cultural ethic, fad or fashion, and the influence of the closest peer group. Many families that took seriously the question of individual or family goals made a decision to establish firmer roots within a

¹Florida Annual Conference, Statistical Study of the Melbourne District (United Methodist Church, 1968-69).

community, even seeking employment at lowered income rather than move. Among transient young adults the greatest expressed need was the opportunity to meet and move among other young adults from whom one could choose friends and mates.

The question of eschatology seems to function in the role of motivator at all ages of the transient spectrum. For the young the eschaton can be delayed by finding a mate or fulfilling a socially appropriate role more effectively. For the family person the eschaton always impinges in the form of growing appetites for the symbols of affluence. For the older adult the eschaton comes as a realization of fewer years remaining to accomplish ones dreams and few dreams remaining within reach.

For the church to relate to the transient of most any age, and from various economic situations, it must offer a viable response to spoken and unspoken needs. This response may seem to be full of paradoxes. The transient desires both a recognizable structure and freedom; both individual meaning and group relationships; a hermeneutic between the uncontrollable environment and the controlled within it; a place of reference for explorations of mind and spirit, and a foundation for building families. Though these desires are expressed by many among the transient millions, there are still others who find no qualms with

their present mobile life-style, and desire no relationship with what they at present recognize as the church.

How can the church respond? In what form can it be? The church can respond as it has always attempted, in faith and love. Its form will need more flexibility and local direction than ever before. One possible form would be the use of a small group as a bridge between the transient and his world of experience and the local church with its frame of reference. The small group would function as a bridge in many ways including the introduction into peer group relations. It could be a place of reflection; an opportunity for evaluation of self directions. It must be a time-event in which new growth is possible and so it might be called a Discovery Seminar.

The church is no stranger to the use of small groups. There have always been small groups for sharing, worship, study, prayer, through its two thousand year existence. In the past decade a resurgence of small groups as a format for renewal took place. The church used small groups for depth prayer sessions, bible study, personal growth, and lately as part of the larger administrative functions of the church for planning and execution of program. What is important for this paper is the place of the small group as seen through the eye of the person just encountering the local church organization. Most churches have been

structured so the first encounter a person has is with a large group, perhaps most of the congregation. It may be a period of some time before the person is introduced to a small group experience and then the question of the needs of the person and the goals of the group are seldom integrated. It is also not a fantasy for a person who is discovered to have some previous experience, to find themselves teaching a church school class by the second week. This may relieve some church school administrator's ulcer, but it is doubtful if it builds a solid foundation under the new arrival.

If the process were reversed, so a person's first encounter were with a relatively small group, and this group was designed to serve them, solely, as an instrument of their own discovery, the exciting possibilities are innumerable. If the group not only had the possibility of an interpersonal climate in which members could reveal what they desired of themselves, but also where the group were informed, in a creative, dialogical manner, of the many facets of the life of the Christian faith to which they might relate, then the integrity of both church and individual would be preserved. As Robert C. Leslie suggests, the group would be in that middle ground between uninvolved intellectual discussion and totally involved therapeutic

investigation.² In a "caring" climate a member could discover where his love was needed.

5.1 The Household: A Modular Unit

The Corinthian "household" church can best be described by a space technology term "modular." A module is a small unit, capable of functioning as a single entity, but easily adapted to other units to form a larger construction. The church in Corinth was originated in small modules called households. Some were focused around a family, some around a particular person, each stood as a separate unit but all together formed the Christian thrust in Corinth.

In times of celebration the modules could come together to break bread, share wine, and hear the good news from Paul, Cephas, Apollos, or from a letter of Paul carried by one of the faithful. In times of crisis, such as threat from the political arena, the individual modules provided the security of a family. That in these groups the "word" was lively debated and members were encouraged and chastised, is evident. For some of the structural details we have little biblical evidence, but for the outline and for the lively results we have witnesses. Corinth not only survived but continued in its basic modular format, as has

²Robert C. Leslie, "The Uniqueness of Small Groups in the Church," Pastoral Psychology, XV (June, 1964), 34.

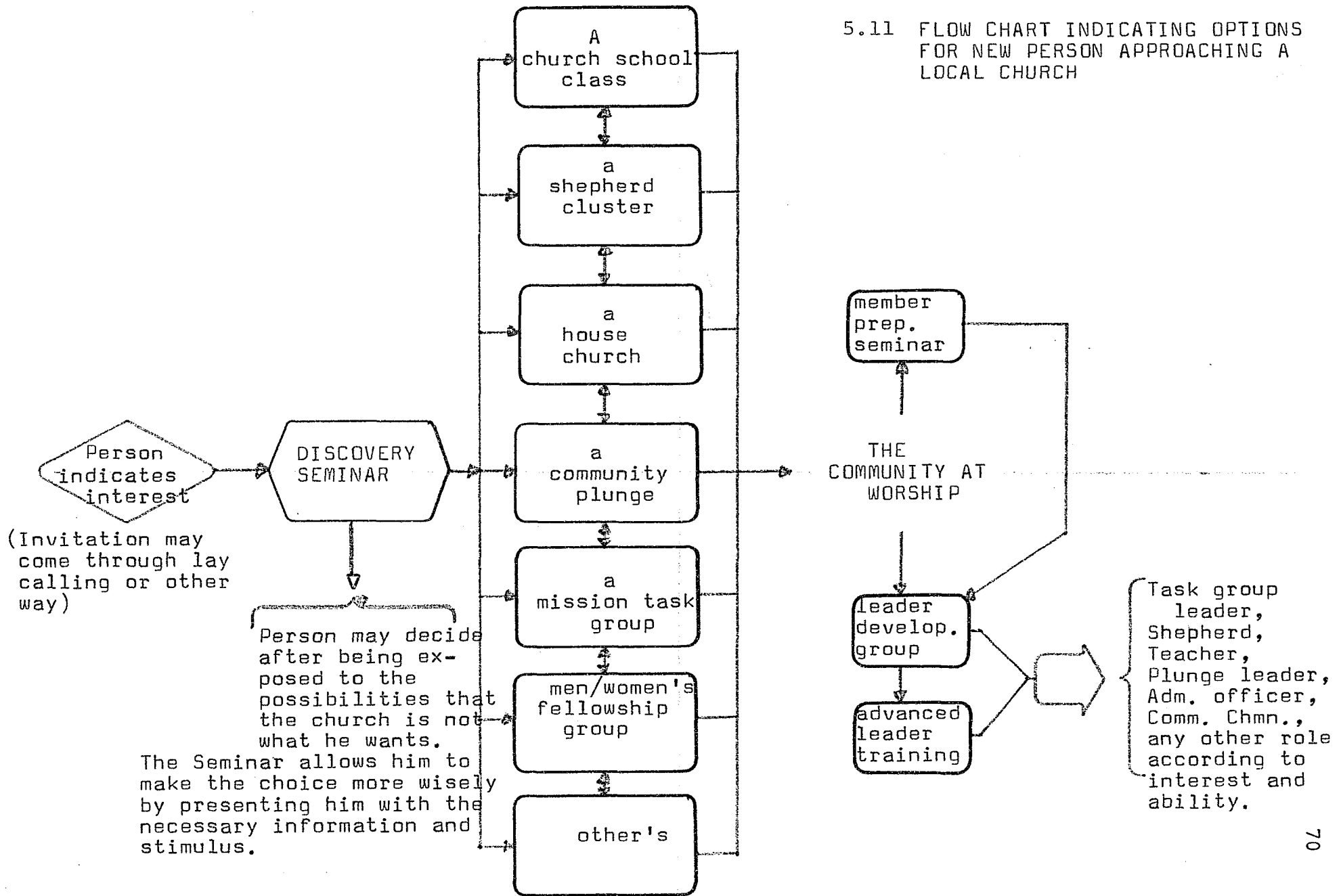
been mentioned, for at least eighty years to the time of Pliny's observations.

If the modular concept were applied to present organizational structure it would allow a measure of freedom to design form on the basis of function while still maintaining relationship with the parent structure for connectional and directional development.

At this point a flow chart of a modular system as it might be seen through the eye of an approaching potential participant can be drawn.³ The pivotal point in the system is the Discovery Seminar. The purpose of that event is to form an encounter between the persons mindset and the real areas of experience he may choose. Many transient persons have been outside the context of the church since their middle-teens. During that span of time the church has made many changes of which the transient is unaware. His old reasons for leaving the church or for particular prejudices about past experiences with the church may not apply any longer. It is also imperative that his initial contact with the "new" church be fruitful, supportive, and enticing enough for him to move through the discovery period into one or more of the many small group specialty encounters. It must be clear that any one of the groups

³ See Flow Chart Indicating Options for New Person Approaching a Local Church on page 70.

5.11 FLOW CHART INDICATING OPTIONS FOR NEW PERSON APPROACHING A LOCAL CHURCH



may be the only experience had by each participant at a given time within the structure of the church, or the small group may be just one of several simultaneous involvements. The decision is left to the participant. A primary criticism may be leveled at the relationship of the small modules to the total worshipping community. In response we underline again that each module can stand upon its own format, if need be, or be more integrally related to the total community. If a person has an opportunity to discover his presuppositions about worship and what the church sees as the nature of worship, he may then be better able to worship without falling heir to the cult of preacherism. By preacherism is meant that phenomenon where the preacher is the only participant in worship and he performs to the aggrandizement of his audience with God left to find whatever avenue of influence he can.

With all the flexibility and freedom that has been called for, a reminder may be in order that any church organization functions under the affirmation of a higher loyalty or ceases to be separable from its secular equivalent. The acknowledgement of coming together "in my name" posits a corrective influence against the tendency of over-introspection.⁴ The corrective influence may be seen in the image of the "man for others" placed over-against

⁴Leslie, ibid., p. 33.

the developing self-images of group members.

The development of small module bridges as an aid in aligning the church more sensitively to its parish constituents is a logical extension of local church structure under the present United Methodist system.

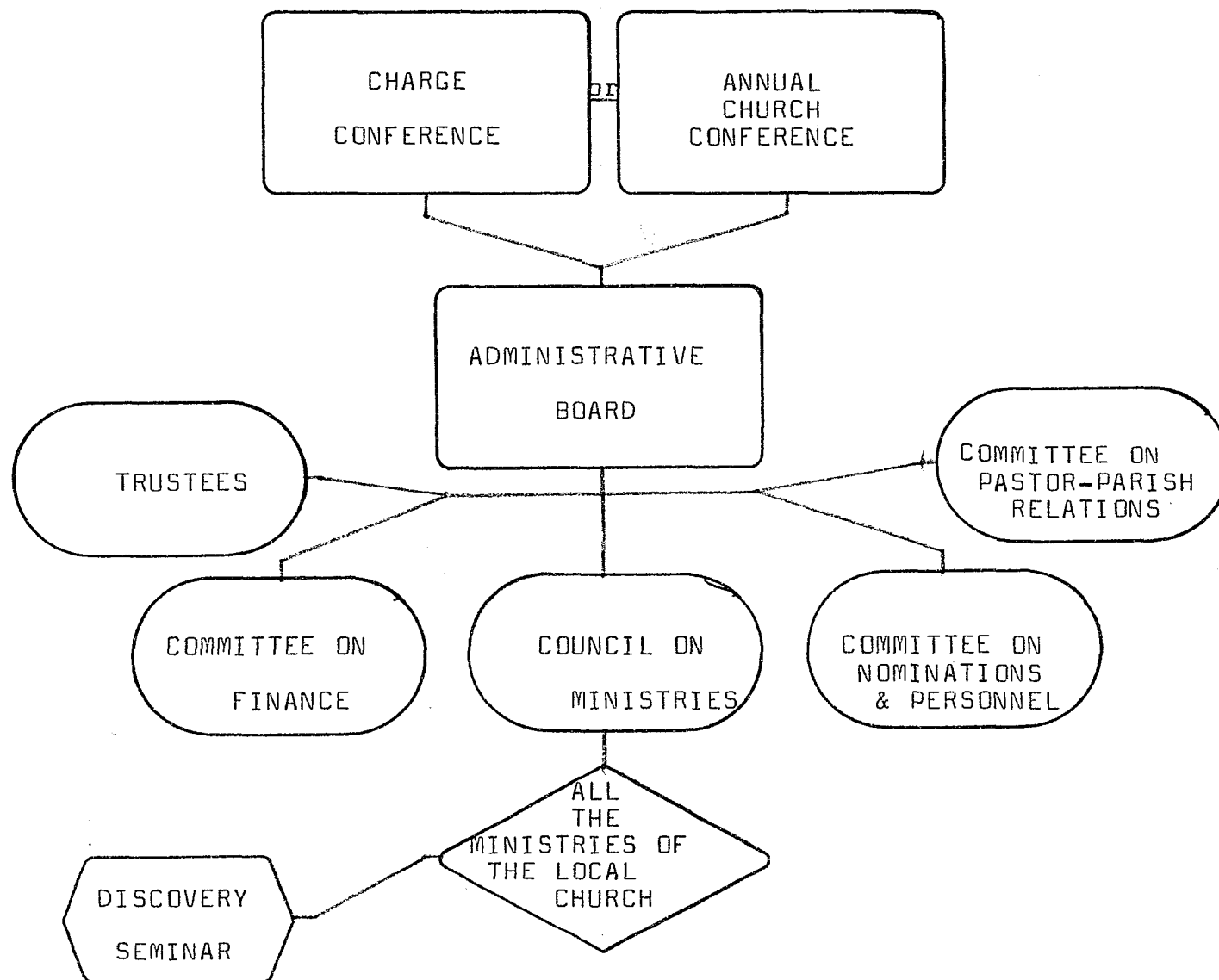
5.2 United Methodist Structure: The Council on Ministries and its Task Groups

The Council on Ministries' fundamental task is developing the ministries of the congregation.⁵ It accomplishes this task through the participation of its members representing the varied facets of the church's concern. The execution of its program moves through standing commissions, councils, and task groups. A provision is made for the creation of short or long term task groups to fulfill specific functions of ministry under the general guidance of the Council. The structure lends itself ideally to the use of the small group bridge to the transient. The following page contains an organizational chart indicating the relationship of a Discovery Seminar to the rest of a local church's structure.

Design of the Seminar would be a joint effort of members of the Council or could be the result of a task group composed of education, evangelism and family ministry

⁵United Methodist Church, The Book of Discipline (Nashville: Methodist Publishing House, 1968), paragraph 153.

5.21 BASIC UNITED METHODIST LOCAL CHURCH STRUCTURE WITH DISCOVERY SEMINAR ADDED



concerns. The input of the design should be modifiable through testing and feedback with persons for whom the Seminar is intended. The questions of "In what way has the Seminar been helpful?" and "In what way could it become more helpful?" need to be held against the original goals established for the Seminar by the Council on Ministries. The design would have to consider the proposed constituents of the Seminar, the length of time given to sessions, the setting which would be most appropriate and the number of sessions necessary to accomplish the stated goals.

One of the goals stated previously for a potential Discovery Seminar would be to present an encounter-event of enough stimuli that participants would be challenged to self-evaluation or decision-making, but to do this in a framework of support for the threatening aspects of the event.⁶ In considering the mobility and mindset of the transient toward structural involvement we might have some "givens" with which to work on the design. One example of a format might be for each Seminar session to be a single unit in terms of content leaving only the development of the group's life to shift over the few weeks the Seminar might run. This would allow the curriculum to be built with no concern for continuity of information. It could

⁶The diagram on page 75 provides clearer definition as to the nature of a Discovery Seminar.

Process	5.22 DISCOVERY SEMINAR	Data
<ol style="list-style-type: none"> 1. Emphasis upon the group life of the seminar class, an effort to develop a "fellowship of transients" by sharing a common environment and some common experiences. 2. Sharing of personal goals. 3. Format designed so that participants have a chance to discover a relationship with themselves through creative handling of the data and the process. 	<p>Both elements, process and data, need to be kept in tension with each other. By using visual media the data can become more easily dialogical. Seminar participants might want to create a film of their time together that reflects their common pilgrimage.</p>	<p>Some Possible Items:</p> <ol style="list-style-type: none"> 1. Local Community 2. Nature of the Church (traditio-historical & theological) 3. Environment (natural) 4. Social Environment (decisions-values) 5. Biblical Survey 6. Theology 7. Personal Life-Styles 8. Next Steps 9. Others . . .

begin with the assumption that the participants have little knowledge of the content to be presented, but that they have many and varied opinions from which to react. Another assumption might be the need to have an effectively developed media through which the encounter-event can take place; effective in the engaging manner in which topical information is presented, while being simultaneously effective in the provision of open and easily usable avenues of response. These concerns and presuppositions will need to be examined by each local church in the light of the nature of their community.

If the Discovery Seminar, or a similar vehicle can provide a bridge between the more transient persons in a parish and the stable-oriented institutions, the door may open to further involvement in one of the many task groups under the guidance of the Council. If the transient person needs by then to move on to some further objective in another area he will have gained a more positive image about the church and be more inclined to investigate again in his new environment. If his encounter with the church has been at the point of meaning in his life, he may make a decision for a new life style on the basis of his gained insights. This new form may be still transient, as a layman in a world parish, or it may become more identified with one geographical area.

There is no guarantee that a person will cross the bridges that are built, or in crossing will find them at all important to his life. Nevertheless a bridge must be built. Since the average transient remains in the community between three and four years, there is time, not only for an encounter with the church, but for some forms of expression of response to the newly heard "good news."

As most churches look toward the more stable and "reliable" members for their leadership they often pass by the transient member whose talents may be great. The advantage of the task group approach to ministry is not only in the short time commitment required of task group members, but the same commitment required by task group leaders. By using the small group as the leading edge of the church's evangelism, it gains a more helpful acquaintance with the talents, experiences and interests of its prospective family members. By shaping local church ministry from a pluralistic viewpoint a variety of talents find expression through the vessel of creative groups. This leaves the more long-term administrative personnel with the time to administer, the ministry of the church more representative of its constituents' commitments, and with a resultant congregational vitality.

5.3 A Systems Approach to Flexible Organization

To the observer of the church as an organization it would appear that it fulfills many of the characteristics described by Ludwig von Bertalanffy as those of an "open system."⁷ Such a system appears to be goal-seeking, although it is not "rational." A second characteristic is that each time the system's equilibrium is disturbed it initiates compensating reactions to establish a new equilibrium. A great many human objectives can be defined or are sought in terms of equilibrium. Man becomes frighteningly similar to W. Ross Ashby's complicated piece of electrical circuitry called the Homeostat.⁸ When the Homeostat is disturbed it begins to hunt for a new equilibrium even finding new equilibrium conditions which were not intentionally built into the device by its maker. The open system definition is probably not a fair comparison to the church, in fact it may be just the opposite.

In many instances church administrators function with a certain degree of paranoia about having the organization become too free and therefore get out of their control. Neither extreme of open or fully closed system

⁷David W. Miller and Martin K. Starr, The Structure of Human Decision (Englewood Cliffs: Prentice-Hall, 1967), p. 43.

⁸Ibid.

seems to be totally descriptive of a healthy church. One system does offer some possible usage, if it is at all possible to speak of human structures in mechanistic terms. Cybernetic systems are characterized by their feedback control system.⁹ This allows for change to take place, keeping the system dynamic, and still being relatively stable. Administrative decisions, in the case of a group leader would function as regulator of group process on the basis of the feedback differential between input and output. That is, if the group established goals they would function as the desired output. The input would then be modified, whether it be the groups discussion, curriculum input, or group experiences, to more closely arrive at the outcome. To illustrate a healthy utilization of this model we can turn back to the proposal for a Discovery Seminar followed by a variety of small group options.¹⁰ The goals of each of the groups are arrived at through a consensus of individual participant goals and over-all long range goals of the church. The input then is a combination of organizationally supplied data through the leader, and individually and group developed material and process. This presents the possibility for persons to function with maximum freedom within minimum structural limits to "work out their own salvation."

⁹Ibid., p. 20.

¹⁰See the diagram on page 70.

If we make the assumption that one of the church's purposes is to serve persons and to enable them to serve, then we might describe ministry as problem-solving. A wide range of interpersonal encounters can usually be conceived as problem-solving. When people meet there are differences to be ironed out and decisions to be made. If a group is to solve its problems and arrive at its decisions certain basic functions must be performed: (a) communication; (b) evaluation; and (c) control or decision making.¹¹ Freedom to work on the problem depends upon the flexibility of the system as it relates to certain interpersonal processes. There must be periodic feedback from members, indicating whether movement of the group in a particular direction is acceptable or unacceptable. The tension level within the group must be maintained at a level that assures both creative participation and the future of the group. The system is faced with the problem of being growth facilitating and allowing freedom for varied roles of its members. A newcomer entering a group is likely to be cast into a particular behavioral role and to play that part whether he and others are aware of it or not. The role is likely to affect his view of the group, what he can learn, what he can and cannot do, and how he feels about himself and

¹¹Theodore M. Mills, The Sociology of Small Groups (Englewood Cliffs: Prentice-Hall, 1967), p. 32.

others.¹² Because persons entering groups rarely enter into all areas of the group's life at once, nor do they progress in the group by a smooth and gradual process, the system has to have flexibility and feedback without becoming reactionary. Like the parts played by man from infancy to old age, a person progresses through a group experience by distinct stages, often marked by abrupt changes in behavior or in feelings, and in ways of perceiving others and in relating to them.¹³ The redefinition and reconstruction of group purpose according to new capabilities and opportunities is a major strategical concern for the leader, and an important factor in group system design.¹⁴

In summary we can make several statements: (1) the transient population needs the ministry of the church, but it has difficulty relating in helpful ways to much of the present organizational structure; (2) a bridge can be built with the necessary flexibility to allow transient identification and stable organization to function simultaneously; (3) the Corinthian church provides some guidelines from a pre-technological era of form following function in a highly transient milieu; (4) that present United Methodist local church structure provisions allow easy adaptation to particular transient environments; (5) that equilibrium can

¹² Ibid., p. 65.

¹³ Ibid., p. 85.

¹⁴ Ibid., p. 114.

be maintained in a dynamic structure through the adequate use of pluralistic goal formation and effective regulation through feedback systems; (6) that all of our technological effectiveness is to no avail if persons are not moved through an encounter with the Holy Spirit that transforms lives and organizations into redemptive creations.

In all this some must lead. The pastor and the layman, regardless of their period of tenure in the parish, have placed at their feet the challenge of leadership in the many avenues of ministry that beckon. What is the nature of the leadership to which they are summoned? In what way must they prepare? How can leadership be developed, and once in process, be sustained? These are the questions we must now turn to.

SECTION 6.0

LEADERSHIP IN THE TRANSIENT CONGREGATION

John Macquarie says, "Love is letting-be, not of course in the sense of standing off from someone or something, but in the positive and active sense of enabling-to-be."¹ The Christian is one who has made a self-conscious commitment to let love of that kind dominate his life. When one speaks of the church as a fellowship of Christians, or the incarnate Body of Christ, there is definite need to distinguish whether one speaks of the church as it defines itself, or as it is in its most human and honest moments. Without embarking upon a doctrine of the church it is safe to say that there is a qualitative gap between the church's goal of identity and her present state of being. Without doing a comprehensive critique on this we might lift one factor which directly relates to our problem of leadership and at the same time to the image of the church as seen by the larger community.

The problem, and its cause, is the lack of clear definition of the meaning of church membership. The

¹Gerald H. Slusser, A Dynamic Approach to Church Education (Philadelphia: Geneva Press, 1968), p. 28.

equally important related issues are the meaning of being a Christian, and what this looks like in flesh and blood.

During the church boom of the decade of the sixties members were received into churches in the joyous mood of receiving guests to a party. The joy was a beautiful experience for all. When the immediate moment had passed there remained new church members across the continent with little concept of what their new relationship meant, or was supposed to mean, or the vows (if they had been given) were to mean. This influx of new members with only vague recollections of the nature of their new community soon found a multitude of others who had been received over the generations with little preparation or with slight attention to some form of catechetical information.

With little clarification of expectations there were many possibilities for the church's directions. Some members soon joined the inactive lists, others repeatedly shrugged off institutional responsibilities on the grounds of no talents or background, and others, more determined, proceeded to shape their church in their own image. Most readers can add to these few a host of other ramifications of the rapidly achieved religiously illiterate congregations.

It takes no prophet to predict that obtaining leaders from this community is a task, and training them an even greater achievement.

Lest only the negative be represented and it appear as a straw man, it can be added that through this period of recent history there were those exemplary churches. Some gave needed inspiration and impetus to the renewal movement by their courage, their witness, and their commitment to the task of removing the gap between ideal and real in their church. It is to the hope of more of this that we now move.

Virgil E. Foster reminds us that essentially most of us are still facing the basic questions that children face: Who am I? Where did I come from? Why am I here? Where am I going? How do I operate in this complex world? For what am I responsible?² These questions are part of the continual search for meaning that is part of the transient or stable community. Both transient and permanent resident are facing a new technological environment with new demands emerging in the midst of their former familiar world. The transient sees his mobility as one way to confront the problem and for some a way to avoid the questions raised. In each instance some thought must be given to creating new kinds of behavior. The difficulty is determining what behavior is appropriate. The role of the church amidst this change can be helping people to develop

²Virgil E. Foster, Christian Education Where the Learning Is (Englewood Cliffs: Prentice-Hall, 1967), p. 132.

appropriate behavior in a new environment so they can continue to be effective and creative.³ The church cannot fulfill this role unless it has the knowledge and feeling of being a community of persons who share a common sense of destiny in Jesus Christ. It must consist of reflective people who care about one another enough to dare to live their lives in honest and open communications with one another before God. They must see themselves as pilgrims willing to seek God's leading to become more than each is now.⁴

This says then, that the task of leadership is not just the recruitment of willing workers for the future, but also the discovery of the nature of the church for those who are now within its membership.

For this to be accomplished we must give attention to two facets of the church's structure. The first is the building of bridges to the community; the second, the vitalization of membership and membership preparation. It is possible that both problems could be dealt with in a similar manner. Both might find their focus in small groups where the supportive community could be felt. One would emphasize the encounter between Christianity and contemporary culture and the other the meaning and

³Thomas R. Bennett, II, The Leader and the Process of Change (New York: Association Press, 1962), p. 13.

⁴Slusser, ibid., p. 117.

ramifications of a Christian's decision to act out his faith in the context of a particular community.

Mary Alice Douty Edwards writes that leadership that is in any way adequate for Christian Education will be rooted in one's relationship to God and Christ.⁵ And we would add "and acted out in relationship to one's fellow man." The development of leadership in the church is the awesome task of the movement of persons from the dawning of their awareness of their influence upon others to the conscious commitment to a style of influence congruent with their personal nature and the tenants of the Christian faith.

In its broader sense leadership is not an office to which a person can be appointed, but a function that a person performs when the situation is right. All persons, whether they are designated leaders or not, perform acts of leadership at one time or another. A strategy for the fullest development of each member's leader abilities should be an integral part of each local church program. It is also another way in which to describe the nurturing process of the Christian community.

The flow chart in Chapter V indicating options for

⁵ Mary Alice Douty Edwards, Leadership Development and the Workers Conference (Nashville: Abingdon Press, 1967), p. 12.

a new person approaching the church⁶ shows three crucial points at which the local church's leader development needs can be assisted. The first is the Discovery Seminar, where persons outside the community of faith have a basic encounter which may lead them to further commitment in the church. The second is the membership preparation group in which basic faith commitments made earlier are developed into institutional acts. The third is the leader training and advanced leader training groups where specific task skills and perceptions are developed by people who have previously received the motivation to share themselves in specific commitments. In a very real sense all the groups within the church must be seen in relationship to the total community and its goals. Thus leadership becomes a primary goal of the local church. The sharing, recruiting, developing of leadership for the local church community and for the larger world of mission is a main reason for the church's existence. To the extent that the church is effective in accomplishing this goal she becomes a place attractive to those who sincerely seek some larger arenas of service for their lives.

For the specifics of leadership development we will look at two of the groups just mentioned. First, the Discovery Seminar.

⁶See the Flow Chart Indicating Options for New Person Approaching a Local Church on page 70.

Gordon Lippitt describes seven basic elements which a person needs to keep before him as guidelines for his own development as a leader: 1. insight into self; 2. a modicum of personal security; 3. appropriate sensitivity to situations; 4. diagnostic ability; 5. flexibility in one's role relationships; 6. rational relationships through application of scientific problem-solving; 7. self-actualization and continuous learning.⁷ It may be interesting to note that most of these elements are basic requirements for the general development of a person, as well as a leader. This gives us a clue as to the general leadership function of a Discovery Seminar. Its purpose is fulfilled as participants gain new perceptions of themselves and their environment which allow them to function with greater purpose and responsibility. If one function of the Seminar were to be highlighted as central it would be the development of perception.

By perception is meant that sensitivity of a person to receive the many stimuli of his environment in such a manner that they may be appropriated in meaningful categories that aid the development of the person. For this to occur it is necessary to see learning from a configurational viewpoint; learning as the evaluation of perception.

⁷Robert S. Clemmons, Education for Churchmanship (Nashville: Abingdon Press, 1966), p. 106.

Roger Bellows lists three prerequisites for learning. First, a person must be developed to a particular stage of physiological specialization comparable to the difficulty of the problem to be learned. Second, learning is concerned with needs and requirements so a specific learning must represent an improved method of obtaining satisfaction. Third, there must exist some block to satisfaction of some present need.⁸ In the learning process the perceptual field evolves through four stages in the following order: (1) a homogeneous perceptual field to which persons or a group responds passively and no imbalance between personal forces and environmental forces exists; (2) social need imposes upon the passivity changing the perceptual field; (3) distortion of perception from obstructed goal activity causes poorly defined goals and dynamic relations; (4) the distortion is dissipated by reorganizing the perceptual field with goals clearly defined so that goal activity results.⁹ In the context of the Discovery Seminar perceptual learning becomes image building. It involves the analyzing of self-abilities, the identification of limitations against a Christian model, the appropriation of personal meaning, and becoming involved in the evaluation of one's own growth and direction.

⁸Roger Bellows, Creative Leadership (Englewood Cliffs: Prentice-Hall, 1959), p. 105.

⁹Ibid., p. 107.

Where the Discovery Seminar works toward the realization of its participants as responsible group and societal members, the leadership training and advanced leader training groups move with this as a base to the development of the skills and perceptions necessary for specific designated leader responsibility. An important matter is that all groups within a congregation have an overall goal or vision of the church within which they work. This facilitates the development of specific goals within each smaller portion of the whole structure.

6.1 Theory and Function

We have already mentioned the function of the leadership of the total laity as the nature of church membership itself. What must now be lifted up is the specific theory of leadership appropriate for designated leaders within the structure of the church.

Assuming first that the meaning of membership has been taken seriously within a congregation and the movement toward a shared leadership has begun, we can also assume the emergence of a new kind of layman within the scope of a developing new fellowship which understands itself to be a community gathered for worship and study in order to be sent out in mission.¹⁰ Assuming this definition of the

¹⁰Clemmons, ibid., p. 126.

church, what is the nature of the required leadership and how must it function?

The elements of human relations organizational theory come close to describing the dynamics of volunteer organizations such as the church. Warren G. Bennis describes these as: (1) wide participation in decision making rather than centralized decision making; (2) the face to face group rather than individuals as the basic unit of organization; (3) mutual confidence rather than authority as the integrative force in organization; (4) the supervisor as the agent for maintaining intra-group and inter-group communication rather than the agent of higher authority; (5) growth of the members of the organization to greater responsibility rather than external control of the members performance of their tasks.¹¹ With these characteristics in the organization the style of leadership most appropriate can be described as functional leadership. Functional leadership places emphasis not upon a fixed set of personal characteristics, nor upon particular kinds of leadership behavior, but upon the circumstances under which groups of people integrate and organize their activities toward objectives, and upon the way in which that

¹¹Warren G. Bennis, "Leadership Theory and Administrative Behavior: the problem of authority," Administrative Science Quarterly, IV:3 (December 1959), 267.

integration and organization is achieved.¹² Whether a group creates its own leader or a leader collects a group, the relationship between leader and group is dynamic. The leader is seen by his group members as an enabler and facilitator for their common objectives.

There is a basic conflict in all leadership ideologies. We want leaders, but we don't want to submit to leadership.¹³ This conflict is modified in authoritarian structures such as the administrative hierarchy of a corporation. If one does not desire to submit to leadership authority one simply leaves the employment of the company. Playing the game of leader-follower is one of the basic tenants accepted upon employment. In the volunteer organization, the goals and relationship are based upon different criteria. If relations are established upon the corporation model the group soon dissipates. The volunteer group relies upon a larger goal or ideal to which each member places some loyalty.

Organizational leadership consists of what Hollander calls "uncertainty reduction."¹⁴ The actual behavior

¹² Ibid., p. 271.

¹³ Ralph M. Stogdill, Ellis L. Scott, and William E. Jaynes, Leadership and Role Expectations (Columbus: Ohio State University Press, 1956), p. 5.

¹⁴ Edwin P. Hollander and Raymond G. Hunt (eds.), Current Perspectives in Social Psychology (New York: Oxford University Press, 1967), p. 496.

through which this reduction is accomplished is the making of choices. In the volunteer group, such as the church, this means not making all the decisions personally but maintaining the decision making systems in operational effectiveness. If the inter-personal dynamics of the group are diminished, the system takes on more importance until finally all is working at a high level of proficient mediocrity. This is the result when a church loses either its goals or its sensitiveness to its constituents.

Leadership may run the gamut from permissive, passive, considerate, to controlling, active, structuring. Effectiveness of a leader with any style between these poles, is determined by which goals are most sought, by leader-member relations, by the task structure, and by leader position power.¹⁵ Studies indicate that followers tend to identify with leaders who are perceived as positive in their leadership and influence.¹⁶ The Cattell and Stice studies picked out leader personality qualities on the basis of group syntality change.¹⁷ They defined intelligence, character strength, high self-sentiment formation,

¹⁵Ibid., p. 502.

¹⁶Hanan G. Selvin, The Effects of Leadership (Glen-coe, Ill.: Free Press, 1960).

¹⁷Raymond B. Cattell and Glen F. Stice, "The Dimensions of Groups and Their Relations to the Behavior of Members," unpublished report to the Human Relations Branch, Office of Naval Research, 1952, p. 10/5.

and high emotional stability, as the most desirable qualities. Other studies indicate the consultative style of leadership is most often preferred by followers.¹⁸ One over-riding discovery is that regardless of the style of leadership chosen by a person, consistency of behavior in a style that is distinct and identifiable promotes confidence among group members and allows them to adapt to the leader's style of functioning.¹⁹

We have indicated that responsible group membership constitutes a form of leadership which is not to be overlooked in the church, and from which the potential leaders for designated positions may come. The Discovery Seminar, along with the many other group-life forms within a community of faith are the breeding and development grounds for that leadership. The training and advanced leader training groups merely build upon this foundation, using more clearly defined and specific goals to guide the learning of skills for use in specified tasks. The theory of leadership implied in both levels of leadership is that of the responsible use of influence in the context of the freedom and caring of the Christian community. The

¹⁸Philip J. Sadler, "Leadership Style, Confidence in Management, and Job Satisfaction," Journal of Applied Behavioral Science, VI:1 (January, February, March, 1970), 18.

¹⁹Ibid., pp. 18-19.

function is to be an enabler in the development process of one's brother as he is to you. This occurs under the judgment and grace of the movement of the Holy Spirit. The consciousness of the movement of the Spirit by participants separates the church from other types of organizations.

6.2 Development and Training

The term development is an inclusive concept covering the analysis of leadership needs by an organization, the securing of potential leaders, the training, supervising and in-service support of those leaders. Training is the term used to describe that specific function in the development system which brings potential leaders into contact with their abilities and enhances their effectiveness through evaluation and skill improvement.

The goal of a local church leader development system is the movement of persons toward greater maturity in the characteristics of Christian leadership. Among these characteristics are: (1) sensitivity to the concerns and feelings in a group and their response to them; (2) the ability to draw out and use the resources in a group; (3) a relaxed, confident approach to leadership responsibilities based on one's own experience of God's love; (4) a personal quality of spirit that draws forth the spiritual resources of the group; (5) a wide acquaintance and perspective on available resources for the task at hand; (6) a

constructive approach to the group that builds its esprit de corps and maintains it on a wide and inclusive basis; (7) an authenticity that manifests warm concern and understanding for people and that draws them fulheartedly into the groups life and work; (8) an ability to help a group know its destination and mark its progress along the way.²⁰

One of the biggest barriers to leadership development in the local church is the prevailing concept of leadership as the event in which great men participate.²¹ The common phrase of "I am just not a leader" betrays the idea that leadership is only for those who have been given some natural endowments beyond the reach of ordinary mortals. The idea of every-day-common leadership functions is not a process worth considering. Emerson said, "He is great who is what he is from Nature . . ."; and Thomas Heggen, in introducing the hero of his novel about naval leadership, Mister Roberts, says of him: "He was a born leader; there is no other kind."²² And so many continue, more informed by mythology than reality. To speak of "the leader" as if those terms were genetically conveyed is to leave out a great deal of real-life social processes. While certain

²⁰ Education: A Manual for Local Church Ministries, (Nashville: Board of Education, United Methodist Church, 1969), p. 56.

²¹ Hollander, ibid., p. 485.

²² Ibid.

minimal abilities are required of leaders, these are generally distributed among non-leaders as well. If the mind-set of the local church can transcend this barrier the development experience becomes a thrilling communal pilgrimage.

The transient often titters around on the fringe of the church, motivated by his own search for meaning, hampered by lingering fears of stagnant institutions and difficult commitments. The person who has been transient for some years may have become so cosmopolitan in his outlook that the local church appears too provincial for him. He sees himself as having grown past the need of the church, assuming the church to be part of one's adolescent development. Among the transient population are also some of the most creative and imaginative persons in the nation. For them their image of the church as slow moving and dull is sufficient barrier to their active seeking its community. Even for those who make a self-initiated approach to the church there are residual imaged obstacles which have to be considered. If we consider only these few factors just mentioned, it hardly seems logical to speak of the transient as participant, let alone as potential leader.

In the face of this it must be said that in more than one location in this country there are entire congregations who fit the descriptions given previously for the transient. How then do we see the transient as leader?

Very simply we see him at that intersection of his need, abilities, goals, and the church's possibilities, opportunities, and goals. If we take seriously that someone in the congregation is a neighbor to the transient, that several may be co-workers, and that bridges of communication can be built in the social setting and not just in the infra-structure of the church organization and building, then we have a beginning point. Next is the invitation to an exciting encounter. This is a session of a Discovery Seminar held in the natural setting for the transient group in mind. This may be in someone's home, the country club, yacht club, beach, apartment, officer's club, the gym or where-ever. What happens is what is important, not where it happens, or when it happens. One pastor met several mornings a week at 3:30 in the morning with a group of men at their job. That was the time they had a forty-five minute break, and it became a time that each looked forward to with high expectations. From those short sessions came some of the dynamic lay leadership of the church in the months that followed. Regardless of the setting, the stimulus and response, the give and take, of persons earnestly seeking some clearer definition of their goals in the setting of a shared freedom is what brings the time of discovery.

Part of the process of discovery is resolving for one's self the question of responsibility for one's

neighbor. This means that responsible group membership becomes just the foundation for launching into the roles of enablers and helpers. For some whose abilities are already developed, the motivation can be undergirded by the community to encourage the use of the abilities in certain areas of compatible need.

If the local church in a transient community uses the concept of shared leadership and module organization, the problem of continuity in leadership is less difficult. With the major functions of the congregation being shared by small groups, the coming or going of one member from time to time causes little disturbance in the task at hand. If leadership rests solely within individuals then periods of leader turn-over may become traumatic, and those responsible for leader development become a crisis center for leader recruitment.

6.3 Sustenance and Continuity

The Cooperative Curriculum Project made the statement that if congregations are to fulfill their mission in the world, they should seek to achieve the following goals in the development of leadership:

To recognize the gifts of the spirit within the Christian community which enable persons to serve effectively in leadership. To provide leadership in the community which will minister to the world and bear witness to Christ. To provide experiences whereby individual Christians may become motivated to assume leadership responsibility for the achievement of the church's mission in the world and to

seek out educational experiences which would equip them for their mission. To help members become aware of their responsibility for ministering to persons in the world. To provide educational opportunities which will equip each Christian for assuming leadership within the church and community. To develop among the congregations a better understanding of the nature of leadership, with an emphasis upon a concerned leadership witnessing and serving in the world in obedience to Christ.²³

If the church sets its sights upon those goals it will have a task that will indeed occupy its talents to their fullest. It is evident immediately that the total congregation would have to move under the inspiration of a common agenda with plenty of elbow room for the Holy Spirit. So often we find persons willing to serve and we even provide for their training, but then upon accepting their task we turn away, leaving them to go it the best they can. Leadership not only needs a challenge, and training, but it must have the support of the community that calls it. Support can be manifest in numerous ways, but must be available in the form of opportunities for reflection and further growth.

What training and sustaining structures involve is "captured experiences." Experience is event plus meaning. The process of an experience can be described in three stages.²⁴ First man becomes aware of a given event (to

²³Cooperative Curriculum Project, A Design for Teaching-Learning (St. Louis: Bethany Press, 1967), p. 311.

²⁴Jean Le Du and Marcel van Coster, Experiential Catechetics (New York: Newman Press, 1969), p. 105.

see). Then, man interprets that event in terms of a particular pattern of meanings (to judge). Third, in accordance with his interpretation, man commits himself to influencing the further course of the event in the direction he chooses (to act). The church must examine the three stages of experience in the light of revelation by helping man become aware that any given event, on any level of existence, bears a relationship to reality on a religious level. Man is basically symbolic in his perception. He is not innately religious in his interpretation. Training is necessary for his perception to recognize the signs and symbols of religious events. The development of this perception takes a lifetime. Just as leadership is a continuous process over the life-span, so is its development. Maturity in leadership unfolds gradually and its pace cannot be precisely controlled or forced into a limited span of time.²⁵

Training need not be seen just as the reflection upon moments of captured experience. It can also be seen as the development of a model of communication. Some models of communication are built upon the assumption that reality is in ideas and that the mind is the agency for receiving and transmitting the meaning of faith. For the church, faith is a category of communication. Faith in the

²⁵Cooperative Curriculum Project, op. cit., p. 315.

God of Jesus Christ is the reality around which the model is planned and the natural agency of communication is the community of believers.²⁶ In Paul's correspondence to the church at Corinth he exhorts them to exhibit through their lives the fact that they are part of the Body of Christ. The faith is fostered by the community of believers, not through dependence on an instructional agency, but through the authentic response of believers to the issues they face in society.

With this in mind, training and sustaining events must see their scope as dealing with the life-style of persons rather than just curricular specifics. Their focus is to provide the individual with methods for diagnosing the favorableness of the leadership situation and for adapting the leadership situations to the individual's style of leadership so that he can perform effectively.²⁷ In those situations where the leadership is democratically dispersed, the focus expands to include the cooperative merging of leadership styles under the guidance of task or goal guidelines.

As we begin to design our training model we must be careful of the tendency to overload the process in one

²⁶C. Ellis Nelson, Where Faith Begins (Richmond: John Knox Press, 1967), pp. 30 and 182.

²⁷Fred E. Fiedler, A Theory of Leadership Effectiveness (New York: McGraw-Hill, 1967), p. 254.

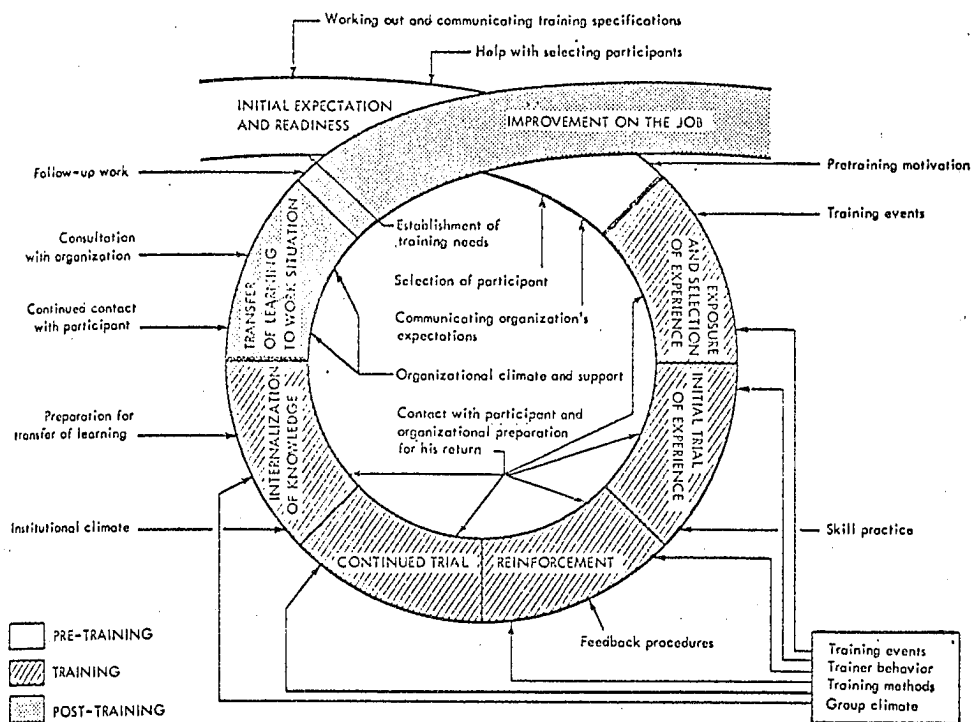
of four common ways. We may either try to accomplish too much in the time session we have available thus causing input overload. We may set unrealistic training goals considering our task and personnel. It is also possible to forget the possibility of alienation existing between persons, between individual and group goals, between societal requirements and training objectives. Often training is carried out with optimum effect until the last phase when failure to build links to the trainees real environment occurs.²⁸ With these dangers in mind, the following training model is developed. The model is not entirely original for it can be found in some variations in books of business leader training and those of church leader training.²⁹ It is labeled a spiral model due to the importance of repetition in leader training over the life span of the person. The spiral includes pre-training, training, and post-training phases. As the drawing indicates,³⁰ the post-training phase of one step of growth may serve as the pre-training phase for the next.

²⁸Rolf P. Lynton and Udai Pareek, Training for Development (Homewood, Ill.: Dorsey Press, 1967), p. 299.

²⁹Ibid., p. 19.

³⁰See the drawing of the Spiral Model of Training Process taken from Lynton, ibid., p. 19.

6.31 SPIRAL MODEL OF TRAINING PROCESS



In recapping it cannot be over-emphasized that the church in a transient culture must see its whole life-style in terms of group life, flexible bridges to the community, and shared leadership. No organization is going to contain the perfect elements for the whole population. It is possible to be more closely attuned to the transient constituent, however, and accomplish a ministry to the transient and through him simultaneously. Each man needs love. Each man needs to know his love is needed. The church can provide both opportunities.

SECTION 7.0

SUMMARY

During the decade of the sixties the church became aware that more and more people were moving more and more often. At least to the church whose birth had come among the pastoral scenes of a rural world, it seemed as if no one could be counted on to stay in one place very long. It also seemed that those who "bounced around" just weren't much interested in the church anyway. As long as this trend just affected the edge of the community or the congregation there was little motivation to seek any adequate response. The time is already when a man identifies himself less with a particular town than with a state or a region. Perhaps the next step is an identity as world citizen.

As the sociology of our world changes through the impact of communications and other technologies, and under the impetus of political and economic tides, the church will have increased difficulty in determining where her constituents are. This raises not only the task of the format of the ministry of the church, but of who will be the leadership.

With all the predictions at hand, it is unlikely that the local church congregation will go out of business in the foreseeable future. It will be required to make some modifications in its style of operations. The keynote of these changes will be flexibility. A companion concept will be authenticity. It will not suffice to be innovative merely to look new among all the new creations of the technological environment. What is done must be related deeply to the truths revealing the God of Jesus Christ and the honest elements of man's make-up.

As has been indicated, transiency will be a part of our culture for some time. Each community may see it taking on different forms, so the approach of one church may well be completely inappropriate to the next.

The problem centers in several issues. What is the relationship of the church's mission in terms of divine/human values to the technological milieu? What is the relationship between organizational structure and mission objectives? Third, what is required of a person to exercise his franchise of free influence, informed by Christian values, within the community matrix?

The church at Corinth in the first century helps us to discover two basic common denominators. The first is the nature of man, including his basic need for meaning. The second is the "good news" that the Spirit of Christ still moves through history beckoning men to become his

Body. Only the particular forms that enable the Body to function are left to contemporary design. And so design we must.

The design of a given local church will depend upon its syntality, community, and the nature of the transient group about which it is concerned. This paper has drawn its designs on the basis of the predominant transient group nationally and has made no attempt to relate to specific groups such as the recreation-vehicle owner, or the migrant farm worker.

The most predominate transient is 20-30 years of age, is either a newly-wed or has a small family, and is probably moving in relationship to employment. He is probably well educated, may have moved several times in the past, and may have been divorced. He will resemble many of his over eight million counterparts, and will probably be in the West or the South. This is the general statistical transient to whom bridges can be built. Variations on this theme can be played with other portions of the forty million neighbors who change their address each year.

It is possible to deduce that the vitality evident in the Corinthian church was due to several factors. Among them are, the intimate groupings of Christians, the variety of persons in a transient community, a viable dialogue with the essence of the Gospel. For the

contemporary church this asks the questions of where, how, and what we are doing.

Complicated local church structures and confused entrance patterns for the community of faith block the transient. The personal timetable of the transient person makes little allowance for the negotiation of organizational mazes. The local church has to build bridges into the transient milieu at the point of human need.

The Discovery Seminar is proposed as a possible type of bridge; a common meeting ground for the searching and thinking young adult who has much to offer his community once he decides to make a commitment. The use of other small short-term task groups as bridges to various segments of the community helps develop a mixing of interests, time/setting options, leadership opportunities.

The main task of leadership development is the communication of the concept of the leadership of all persons. The movement from the idea of leadership as the sole right of select individuals to the shared freedom of all persons is a major task. It is a difficult problem, but it must be conquered for only as the concept of leadership expands will the base of selection for designated leaders be enlarged.

It behooves each local church to place leadership development among the top priority goals of their congregation.

It is important to note that the inner dynamics of the Discovery Seminar, a membership preparation group, a leader training group, or the congregation at large should not vary much. Only the area of speciality should be a clue to a group's identity. Each group should appear as a microcosm of the life of the church, gathered for worship and study, to be sent in mission.

The transient can become a more active participant in the movement of the church. He can be reached through small groups in which he can clearly see resources that apply to his needs, and can face the decisions about his goals that move him toward the Christian community. It is also possible for the creative abilities of the transient to be tapped for leadership as he gains new insights into how his love is needed. With the building of the bridge comes a new revelation that the church need not confine its members, but that the real church is characterized by freedom.

New forms of undergirding the transient in his mobile ministry need to be developed. This may come about as membership becomes defined on national rather than local terms, and as general church agencies apply communication technology to the concept of a national church community. Maintaining one's identity and courage in mission is dependent upon communication with the community of faith.

We fail our brother when we let speed or distance remove
him from our felt concern.

APPENDIXES

2.081 --ANNUAL ESTIMATES AND PROJECTIONS OF THE POPULATION AND OF POPULATION CHANGE BY COMPONENTS, 114
FOR THE UNITED STATES: 1950 TO 1985

(Numbers in thousands. Figures include Alaska and Hawaii and Armed Forces abroad. For a description of the assumptions underlying the four series shown, see text)

Series and year (July 1 to June 30)	Population at beginning of period	Net change during year ¹		Births		Deaths	
		Amount	Percent ²	Amount	Rate ³	Amount	Rate ³
ESTIMATES							
1950-1951.....	152,271	2,606	1.71	3,771	24.5	1,485	9.7
1951-1952.....	154,878	2,675	1.73	3,859	24.7	1,510	9.7
1952-1953.....	157,553	2,631	1.67	3,951	24.9	1,530	9.6
1953-1954.....	160,184	2,842	1.77	4,045	25.0	1,487	9.2
1954-1955.....	163,026	2,905	1.78	4,119	25.0	1,505	9.1
1955-1956.....	165,931	2,972	1.79	4,167	24.9	1,570	9.4
1956-1957.....	168,903	3,081	1.82	4,312	25.3	1,581	9.3
1957-1958.....	171,984	2,898	1.68	4,313	24.9	1,683	9.7
1958-1959.....	174,882	2,948	1.69	4,298	24.4	1,647	9.3
1959-1960.....	177,830	2,846	1.60	4,279	23.9	1,698	9.5
1960-1961.....	180,676	3,066	1.70	4,364	23.9	1,679	9.2
1961-1962.....	183,742	2,849	1.55	4,266	23.0	1,744	9.4
1962-1963.....	186,591	2,688	1.44	4,169	22.2	1,804	9.6
PROJECTIONS							
Series A							
1963-1964.....	⁴ 189,278	2,887	1.53	4,422	23.2	1,835	9.6
1964-1965.....	192,166	2,964	1.54	4,527	23.4	1,863	9.6
1965-1966.....	195,129	3,056	1.57	4,648	23.6	1,892	9.6
1966-1967.....	198,186	3,157	1.59	4,777	23.9	1,920	9.6
1967-1968.....	201,343	3,259	1.62	4,908	24.2	1,949	9.6
1968-1969.....	204,602	3,362	1.64	5,039	24.2	1,977	9.6
1969-1970.....	207,963	3,467	1.67	5,172	24.7	2,005	9.6
1970-1971.....	211,430	3,575	1.69	5,308	24.9	2,033	9.5
1971-1972.....	215,006	3,685	1.71	5,445	25.1	2,060	9.5
1972-1973.....	218,691	3,796	1.74	5,582	25.3	2,087	9.5
1973-1974.....	222,486	3,908	1.76	5,721	25.5	2,113	9.4
1974-1975.....	226,395	4,020	1.78	5,859	25.7	2,138	9.4
1975-1976.....	230,415	4,131	1.79	5,995	25.8	2,164	9.3
1976-1977.....	234,546	4,238	1.81	6,126	25.9	2,188	9.2
1977-1978.....	238,784	4,337	1.82	6,250	25.9	2,212	9.2
1978-1979.....	243,121	4,427	1.82	6,363	25.9	2,236	9.1
1979-1980.....	247,548	4,508	1.82	6,467	25.9	2,259	9.0
1980-1981.....	252,056	4,582	1.82	6,563	25.8	2,281	9.0
1981-1982.....	256,638	4,648	1.81	6,652	25.7	2,304	8.9
1982-1983.....	261,286	4,712	1.80	6,739	25.6	2,328	8.8
1983-1984.....	265,998	4,777	1.80	6,829	25.4	2,351	8.8
1984-1985.....	270,775	4,847	1.79	6,923	25.3	2,376	8.7
1985-1986.....	275,622	...	...	...	...	...	...
Series B							
1963-1964.....	⁴ 189,278	2,688	1.42	4,219	22.1	1,830	9.6
1964-1965.....	191,967	2,704	1.41	4,260	22.0	1,856	9.6
1965-1966.....	194,671	2,743	1.41	4,326	22.1	1,883	9.6
1966-1967.....	197,413	2,799	1.42	4,409	22.2	1,911	9.6
1967-1968.....	200,212	2,838	1.42	4,476	22.2	1,937	9.6
1968-1969.....	203,050	2,914	1.44	4,579	22.4	1,965	9.6
1969-1970.....	205,964	3,032	1.47	4,724	22.8	1,993	9.6
1970-1971.....	208,996	3,149	1.51	4,869	23.1	2,020	9.6
1971-1972.....	212,145	3,264	1.54	5,012	23.4	2,048	9.6
1972-1973.....	215,409	3,377	1.57	5,151	23.7	2,074	9.6
1973-1974.....	218,786	3,488	1.59	5,288	24.0	2,100	9.5
1974-1975.....	222,273	3,597	1.62	5,423	24.2	2,126	9.5
1975-1976.....	225,870	3,703	1.64	5,554	24.4	2,151	9.4
1976-1977.....	229,573	3,805	1.66	5,680	24.5	2,176	9.4
1977-1978.....	233,378	3,898	1.67	5,797	24.6	2,199	9.3

¹ Includes annual net immigration of 300,000, not shown separately.

² Percent of population at beginning of fiscal year.

³ Rate per 1,000 population at middle of fiscal year.

⁴ A revised estimate of total population for July 1, 1963, prepared after these projections had been completed, is 189,375,000. See Current Population Reports, Series P-25, No. 278, for other revised data for 1960-63.

2.081
(cont'd) --ANNUAL ESTIMATES AND PROJECTIONS OF THE POPULATION AND OF POPULATION CHANGE BY COMPONENTS,
FOR THE UNITED STATES: 1950 TO 1985--Con.

(Numbers in thousands. Figures include Alaska and Hawaii and Armed Forces abroad. For a description of the assumptions underlying the four series shown, see text)

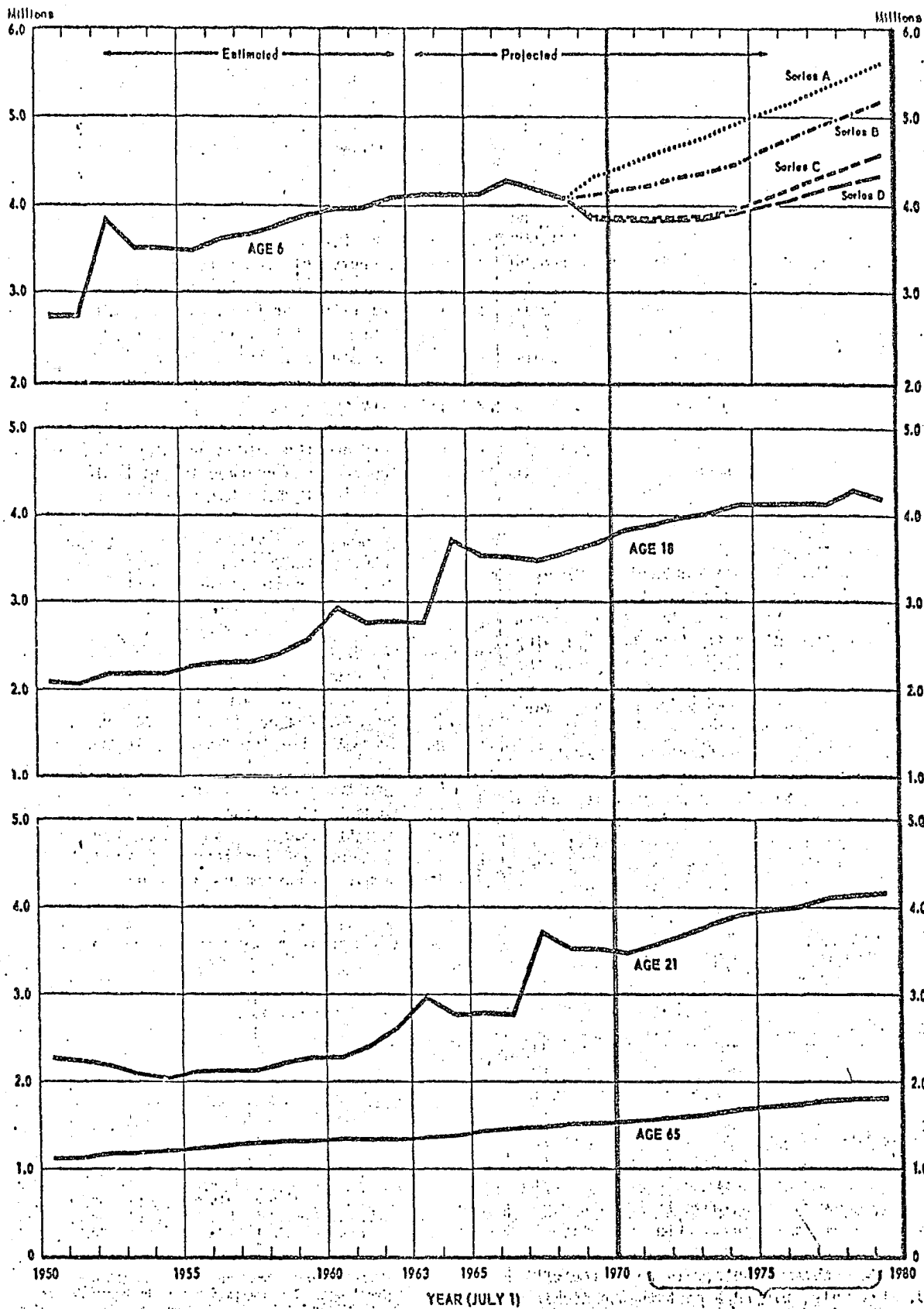
Series and year (July 1 to June 30)	Population at beginning of period	Net change during year ¹		Births		Deaths	
		Amount	Percent ²	Amount	Rate ³	Amount	Rate ³
PROJECTIONS--Con.							
Series B--Con.							
1978-1979.....	237,276	3,982	1.68	5,904	24.7	2,222	9.3
1979-1980.....	241,257	4,056	1.68	6,001	24.7	2,245	9.2
1980-1981.....	245,313	4,118	1.68	6,086	24.6	2,267	9.2
1981-1982.....	249,432	4,169	1.67	6,158	24.5	2,290	9.1
1982-1983.....	253,600	4,209	1.66	6,221	24.3	2,312	9.0
1983-1984.....	257,809	4,241	1.65	6,277	24.1	2,335	9.0
1984-1985.....	262,051	4,271	1.63	6,330	24.0	2,358	8.9
1985-1986.....	266,322	...	...	...	...	...	...
Series C							
1963-1964.....	4189,278	2,455	1.30	3,980	20.9	1,825	9.6
1964-1965.....	191,734	2,402	1.25	3,951	20.5	1,849	9.6
1965-1966.....	194,136	2,375	1.22	3,948	20.2	1,874	9.6
1966-1967.....	196,510	2,353	1.20	3,951	20.0	1,899	9.6
1967-1968.....	198,863	2,344	1.18	3,968	19.8	1,924	9.6
1968-1969.....	201,207	2,402	1.19	4,052	20.0	1,950	9.6
1969-1970.....	203,609	2,501	1.23	4,179	20.4	1,978	9.7
1970-1971.....	206,110	2,603	1.26	4,308	20.8	2,005	9.7
1971-1972.....	208,714	2,704	1.30	4,436	21.1	2,032	9.7
1972-1973.....	211,418	2,805	1.33	4,563	21.4	2,058	9.7
1973-1974.....	214,223	2,906	1.36	4,689	21.7	2,084	9.7
1974-1975.....	217,129	3,004	1.38	4,813	22.0	2,109	9.6
1975-1976.....	220,133	3,100	1.41	4,933	22.3	2,133	9.6
1976-1977.....	223,233	3,192	1.43	5,050	22.5	2,158	9.6
1977-1978.....	226,425	3,278	1.45	5,159	22.6	2,181	9.6
1978-1979.....	229,703	3,353	1.46	5,257	22.7	2,204	9.5
1979-1980.....	233,056	3,418	1.47	5,344	22.8	2,226	9.5
1980-1981.....	236,474	3,469	1.47	5,417	22.7	2,248	9.4
1981-1982.....	239,943	3,505	1.46	5,474	22.6	2,270	9.4
1982-1983.....	243,448	3,523	1.45	5,514	22.5	2,291	9.3
1983-1984.....	246,971	3,526	1.43	5,539	22.3	2,313	9.3
1984-1985.....	250,497	3,519	1.40	5,554	22.0	2,335	9.3
1985-1986.....	254,016	...	...	...	...	...	...
Series D							
1963-1964.....	4189,278	2,452	1.30	3,977	20.9	1,825	9.6
1964-1965.....	191,731	2,396	1.25	3,944	20.4	1,849	9.6
1965-1966.....	194,127	2,362	1.22	3,936	20.2	1,873	9.6
1966-1967.....	196,489	2,330	1.19	3,928	19.9	1,898	9.6
1967-1968.....	198,819	2,307	1.16	3,930	19.7	1,923	9.6
1968-1969.....	201,126	2,343	1.16	3,992	19.7	1,949	9.6
1969-1970.....	203,469	2,416	1.19	4,092	20.0	1,976	9.7
1970-1971.....	205,886	2,479	1.20	4,181	20.2	2,002	9.7
1971-1972.....	208,384	2,536	1.22	4,263	20.3	2,027	9.7
1972-1973.....	210,900	2,595	1.23	4,347	20.5	2,052	9.7
1973-1974.....	213,495	2,652	1.24	4,429	20.6	2,077	9.7
1974-1975.....	216,147	2,708	1.25	4,509	20.7	2,101	9.7
1975-1976.....	218,855	2,762	1.26	4,587	20.8	2,125	9.6
1976-1977.....	221,617	2,815	1.27	4,663	20.9	2,148	9.6
1977-1978.....	224,432	2,863	1.28	4,734	21.0	2,171	9.6
1978-1979.....	227,295	2,905	1.28	4,797	21.0	2,192	9.6
1979-1980.....	230,200	2,939	1.28	4,853	20.9	2,214	9.6
1980-1981.....	233,140	2,964	1.27	4,899	20.9	2,235	9.5
1981-1982.....	236,104	2,976	1.26	4,932	20.8	2,256	9.5
1982-1983.....	239,080	2,975	1.24	4,952	20.6	2,277	9.5
1983-1984.....	242,054	2,961	1.22	4,959	20.4	2,298	9.4
1984-1985.....	245,015	2,938	1.20	4,938	20.1	2,319	9.4
1985-1986.....	247,953	...	...	...	...	...	...

¹ Includes annual net immigration of 300,000, not shown separately.

² Percent of population at beginning of fiscal year.

³ Rate per 1,000 population at middle of fiscal year.

⁴ A revised estimate of total population for July 1, 1963, prepared after these projections had been completed, is 189,375,000. See Current Population Reports, Series P-25, No. 278, for other revised data for 1960-63.



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